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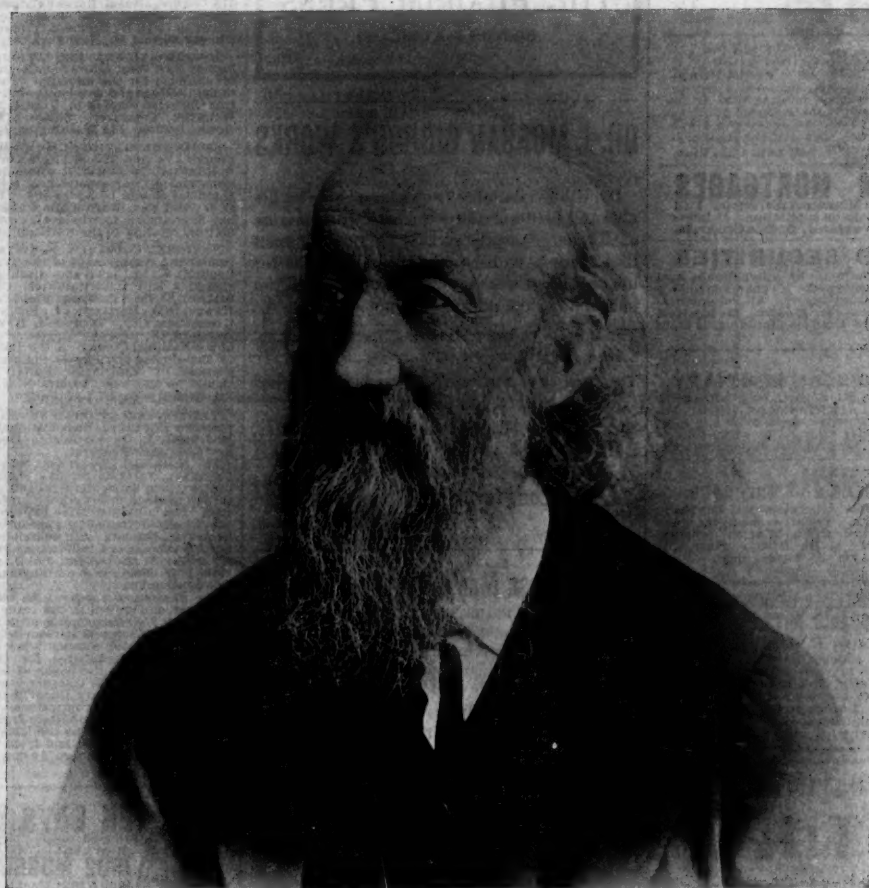
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 10



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Saturday
8 March 1902

and Christian World

Volume LXXXVII
Number 10

Event and Comment

Our Cover Portrait So rare is it in these days for a Christian minister to complete a half-century of service in a single pastorate that the event is itself worthy of such special commemoration as we give this week by placing the picture of Rev. Dr. Edward Robie on our cover page. In this instance a still greater reason is the desire of many ministers and laymen to express their affection for a loved and revered comrade who has for fifty years illustrated the saintly George Herbert's ideal of a country parson, and who, now past fourscore, so blends the grace of youth with the mellow dignity of age that his company was never prized more than it is today by a generation of ministers many of whom were not yet born when he was ordained. The editor of this paper when a theological student supplied his pulpit for a season when, more than thirty years ago, Dr. Robie was traveling in Europe, where he had already spent several years in study. He was then one of the longest settled ministers in his association, and we have no doubt that his brethren then would have expressed the same sentiments as did their successors last week, in words which throb with steadfast affection, expressing their gratitude to God "for a life so rich in the powers and graces of Christian manhood, for the sweet, strong influence of his spiritual being, and for the many contributions of his scholarly mind and his fraternal spirit which have ennobled and enriched, as they have gladdened, our fellowship as Christian brethren and as ministers of the gospel."

Outsiders' Views of the Church Some weeks ago we offered prizes for the best answers from those who do not attend church to the question, What church would attract an outsider? and we took some pains to have the offer mentioned in the daily press in order that it might come under the eyes of those who do not read religious papers. We confess to disappointment in the replies, none of which seems to us of sufficient value to be published. Some to our knowledge were written by persons who attend church at least often enough to be identified as belonging to a congregation. The other writers appear to estimate the value of the church wholly by what they may expect to get out of it, not at all by what they might help to do for others through it. They see nothing to be got from the church for their advantage, unless it comes from the minister or from officers and lay members. One writer

says he can find in books all the ideas that the minister preaches, therefore has no use for him. Another wants a better grade of deacons and another more spiritual church members. Of the value of participating in public worship, of fellowship with those who seek to know God and live the life of Christ among men, of the sense of responsibility for representing spiritual truth to the world, of organized ministry to preach good news to the poor, comfort for the sorrowing, light to them that sit in darkness, of desire to do for mankind what the church, whether or not it succeeds, professes to aim to do, there is no mention in these letters. It seems to us that the daily press has an opportunity to show what the Christian church is and what is its mission, for the enlightenment of the outsiders who regard it as an institution maintained for the selfish gratification of its members and congregations.

The Holy Ghost and Money

A Western Congregational minister sends us some circulars with a personal letter. One circular informs us that he is an ordained evangelist with no less than four degrees from well-known institutions, "whose endeavors God has signally blessed." It contains abundant testimonials, showing that through his powerful preaching "many are being saved." We are exhorted to "read carefully." Another circular presents this same evangelist as promoter and general manager of an oil land company, in which we are urged to invest. The evangelistic circular makes an earnest appeal to us to arrange for meetings to be conducted by him. "Awaken a spirit of expectancy in minds of saints and sinners." "Our family expenses are met by free will offerings." But the appeal to invest money in his land company is imperative. "This business demands haste." "Delay means loss." "Even small sums will return fabulous gains." "For the widow of small means this is a boon." "Your fortune depends upon it." The exhortations to be saved and to save sinners are fervid, but they lack the intensity of the appeal to invest money with this evangelist promoter. "This," he says, "is an emergency call." These evangelistic circulars bear the warm indorsements of several home missionary superintendents and ministers to his power in arousing the conscience. He writes, asking us to "read slowly and think." We have done so and our disgust is too great for expression. If the well-known names on these circulars are genuine, and they

know what they are commending, there is no occasion for wonder that religious revivals are growing rare in the West.

Getting Together There has been of late in Ohio, rather distinctly "in the air," a tendency, not yet definite enough to be called a movement, toward better and clearer interdenominational relations. It is in the line of what we have editorially suggested in our comment this week on Mr. Mott's article. The meeting in the interest of the federation of churches at Columbus in December, though not largely attended, was representative and businesslike in tone. The house-to-house visitation in Toledo, simultaneous and all done in one Saturday afternoon, was not only of marked service to the churches of all names, but quickened their regard and appreciation for each other. The Cleveland Congregational Ministers' Meeting, with addresses from representative men of other denominations, was significant, and helped toward neighborliness. And Rev. Charles M. Sheldon's immense audiences at Plymouth Church, Cleveland, on one of the bitterest days of the winter, pointed the same good way.

Secularity in Church Government

It is being pointed out that the recent decision of the English highest judiciary—that objections to the confirmation of a bishop in the Established Church of England, if grounded on issues of doctrine, have no standing in court—is virtually a formal notice to all parties in the church that, once a nomination is made by the king and the prime minister, there is nothing for the church to do but proceed with the act of confirmation. If so, of course it establishes and proclaims all the more emphatically the domination of the church by the state. Whether genuinely religious and truly spiritual Anglicans of any school of thought in the church will altogether welcome renewed emphasis upon this fact may be doubted. It is a system by which a prime minister who may be an unbeliever has the undisputed power to fill the highest offices of the church with as worldly and skeptical a set of prelates as he can find, if he chooses. Of course, in practice the law may never so work. But in theory it is something so opposite to the teachings of the New Testament, and so alien to the common sense of which John Bull claims to have much that the wonder is that the system is tolerated for a day.

Christian Casuistry Protestantism has never made enough of instruction in Christian casuistry—using that term in its best sense—either in schools for the training of its clergy, or in its pulpit. Rev. Dr. Alex Whyte of Edinburgh, who has carried the matter to a finer art than most preachers, in a recent sermon on Blind Leaders of the Blind, has reiterated his own views on this important matter, and set forth impressively the deplorable effect upon church life of preaching which is not forever insisting upon the ethical applications of truth. "The Scribes and Pharisees," he says, "had eyes enough to preach against murder and adultery when these things once came out; but they were as blind as moles to the real roots of these things, as well as to the kindred roots of pride, and covetousness, and envy, and deceit, of which their own hearts, and the hearts of their blinded hearers were full. . . . It is bad enough to have some secret and deadly disease about you. But to have your physician stark ignorant of what is the matter with you, and how to treat you, that is simply despair and death to you. . . . In the plain-spoken words of this very Scripture we attend too much to the outside of things, to pots, and pans, and tables, and beds, and too little to our own hearts, and the hearts of our hearers."

An Australian Statesman Sir John Colton, formerly premier of South Australia, whose death is just announced in his eightieth year, was an example of the best type of British colonial statesmen. Amid all his successes, in business and in politics, he retained the simple faith and earnest zeal of his undistinguished years. He was not only a Methodist but a local preacher and a class leader, and it is said that while he was prime minister he was careful to arrange the dates of the cabinet councils so that they should not clash with those of his class meeting. More notable still is the story of how he received his selection as premier. It came to him in the form of a request from the governor of the colony for an interview on a certain Saturday afternoon. Sir John Colton, well understanding that this request meant an invitation to form a cabinet, replied that he must ask his Excellency to be good enough to postpone the interview until the following Monday, as he had a preaching engagement on the Sunday and needed to spend the Saturday in preparation for it.

Prince Henry Swinging Around the Circle Germany is one of the frank, tactful, simple, genuine sort of men, who makes the best of travelers and diplomats, who accommodate themselves readily to new situations, and who get the most out of any experience of life, as well as accomplish the most for themselves or their sovereigns. Emperor William of Germany could not have selected a better man to have gone on the errand which Prince Henry is executing, and the results to Germany and the United States will be entirely beneficent. The past week has been crowded with incidents which must have made some novel and

deep impressions upon the young Teuton. The formal welcome to the national capital, the dinner of state at the White House, the welcome to the Senate and to the House, the successful launching of the Emperor's new yacht christened by Miss Roosevelt, the scene of splendor in the Metropolitan Opera House, the fine dinner given by the *Staats Zeitung* to Prince Henry and American journalists, the dinner given by one hundred typical American successful men, the return to Washington and the hearing of Secretary of State Hay's exquisitely phrased eulogy of Mr. McKinley, the visit to the tomb of George Washington, the inspection of the National Naval Academy at Annapolis, the trip through the South, the survey of the great battlefield of the Civil War from Lookout Mountain, the singing of the Fisk University Quartet at Nashville—these are events which no one can pass through unmoved or unchanged.

On every side from every one he has seen courtesy, cordiality and genuine interest in him as a man, as well as the curiosity to see a prince above which inquisitiveness few Americans have yet risen. The lavish display of American good-nature as well as wealth has not been lost on the prince nor on the German people, who are getting from this country explicit, detailed reports of the tour. The Socialistic and Agrarian press of Germany still are bitter, but the German press in the main are at last coming to see that the visit has more potentiality of good than evil for Germany.

The Journalists' Welcome

Particularly noteworthy was the dinner given by the *Staats Zeitung* of New York, which brought together the largest gathering of representative journalists of the country ever assembled. Prince Henry's reference to his brother the Emperor William's final parting to him, to remember that he was going to a land where journalists ranked as high and were as powerful as the generals of the German army, of course tickled the vanity of Prince Henry's fellow-diners. It has been pointed out since that the German emperor has no such lofty opinion of the German journalist. But, apart from any captious criticism like this, it must be conceded by all who think about it that few occasions during the tour will afford the prince so fine an opportunity to see a typical American gathering. For the American editor is usually self-made, democratic, intelligent, enterprising, eager to aid good causes, quick to recognize worth, an opponent of fraud, a detector of shams. His rise to place and power without any of the supports which conserve the training of men in other professions gives him a self assurance and a self-reliance which must make him somewhat of a new creature to a prince from a land where the journalist is persistently made aware of the limitations of thought and speech, and where the haling of an editor to prison for *lèse-majesté* is almost as common as the rising of the sun.

Secretary Hay on President McKinley

It is a striking coincidence that the writer, along with Nicolay, of the most authoritative biography of Abraham Lincoln should also be

the eulogist of President McKinley at the memorial service held by Congress. Seldom has it been given to a man to be the appraiser of two men each so thoroughly identified with a great epoch of national history as Lincoln and McKinley were, and men who met with the like fate—assassination. Mr. Hay's tribute to his dead friend and former chief has all the exquisite form which was to be expected from a man of letters, and more of the judicial quality than often is found in the estimate of a friend by a friend, put on record while the sorrow is yet fresh; and yet withal, as Secretary Hay frankly admitted, it was a eulogy which Congress heard. The final estimate of the dead Executive will be made later by a man whose eye for perspective must of necessity be truer than Mr. Hay's possibly could be. His judgment is valuable because it is shaped by feeling and is born of intimate relations, and it will forever be reckoned with as an estimate of supreme worth. But the man who writes the final estimate of Mr. McKinley must approach his life work, not as a sharer in its political policies, not as a friend of his heart, but as one who dispassionately can scrutinize his deeds and his words and the effect of his decisions as Executive upon the course of national history. That this estimate will differ fundamentally from Mr. Hay's we doubt; but the relative values of shade and light in the portrait will not be altogether like those of Mr. Hay. Words too strong in praise of Mr. Hay's oration, whether considered as oratory or as character analysis, it would be difficult to frame. The American people have reason to be proud of the fact that Mr. Hay is their Secretary of State.

The Censure of Senators Tillman and McLaurin

After prolonged debate in committee over the several issues involved in the brawl of Senators Tillman and McLaurin of South Carolina, the United States Senate has finally decided to limit its punishment of the offending senators to severe censure of their conduct. The committee which debated the matter and reported on it to the Senate was divided in its opinion, a minority standing out for more drastic punishment, and so reporting to the Senate. But the majority doubtless were restrained from the severest form of punishment by the opinion that neither suspension nor expulsion were acts to be thought of so long as a decree to that effect would virtually deprive a sovereign state of representation in the Senate. A state by its own act can do this, as is now the case with Delaware. But the last clause of Article V. of the Constitution of the United States stands in the way of the Senate depriving a state of its "equal suffrage in the Senate." Senators Tillman and McLaurin, therefore, owe their exemption from adequate punishment of their offense to the fact that they both come from the same state. It should be said for South Carolina that her best people wish much that the state was otherwise represented in the Senate, and the governor of the state admits now that he regrets that he did not accept the resignations of the offending senators when proffered a few months ago as the climax of an earlier brawl between them.

Local Option in New York City

The local option bill, drafted by the Citizens' Committee and approved by Mayor Low, has been introduced in the assembly of the legislature of New York, and must now take its way toward defeat or victory. It provides for a special election in April, 1902, and every two years hereafter, by which each borough may vote whether saloons therein shall be allowed to sell liquor on Sundays between the hours of noon and ten P. M. As drawn the bill affects only New York city. It has back of it men acquainted with local conditions, and of such standing in the community as ethical teachers as to make whatever they suggest weighty. Among them are Bishop Potter, Dr. Rainsford, Rev. C. H. Parkhurst, Dr. Lyman Abbott, Felix Adler, Morris K. Jesup, District-attorney Jerome and Tenement House Commissioner De Forest. It will be opposed tooth and nail by most of the clergy and by most of the religious journals of the state.

District-attorney Jerome has announced that he intends to see that the Sunday closing law is enforced, and enforced impartially in New York city, whether or not Mayor Low or Police Commissioner Partridge aid him. He claims to have evidence that the law is not being enforced impartially now, and in any case he says he does not intend to sanction indifference to the law as it stands.

Buffalo's Vice Crusade

The opportunist, melioristic policy of dealing with municipal evil which so distinctly characterizes the Committee of Fifteen's recent able report on the social evil in New York city is paralleled by the action of the reformers of Buffalo, N. Y., led by Rev. O. P. Gifford. The police officials on their side agree to suppress all gambling, all slot machines, all open harlotry, and to restrict all vice to a defined district. The reformers on their part agree to withdraw their complaints against the police officials for non-enforcement of the Raines Law and the law against prostitution, but reserve the right to renew their complaints if occasion demands. It is interesting to note that in this uprising of the decent elements of the population against official anarchy and unrestricted vice the reputable women of the city were among the first informed as to the facts concerning their erring sisters, and were then enlisted for the conflict.

Marconi's Signal Triumph

The steamship Philadelphia entered the port of New York last week with Signor Marconi and other persons interested in his wireless telegraphy on board. Signor Marconi has the written testimony of the officers of the ship that he received messages from Cornwall when 1,500 miles out on the Atlantic, and signals when 2,000 miles away from the sending station. Communication between the ship and the sending station ceased 150 miles out, the sending power of the apparatus on board ship being limited to that range. In addition be it noted that the steamship Campania, following in the wake of the Philadelphia most of the way and equipped with the apparatus, caught none of the messages from

Cornwall, because its instruments were not attuned with those at Cornwall or those on the Philadelphia. In other words, the experiment shows not only the far-reaching power of the information-laden ethal waves, but the validity of Marconi's claim that his system can be used with safety and with exemption from publicity. He predicts that within three months he will have the system working across the Atlantic, a commercial rival to the older and thoroughly entrenched cable lines, whose officers and stockholders are not feeling particularly joyous nowadays. The Canadian government and Signor Marconi already have made a compact by which, in return for title to station property, the company which is to manage the Marconi system concedes special rates for the transmission of government messages.

The Hugo Centenary

The thoroughness with which the French give themselves up to an idea has been adequately revealed during the past week in the celebrations throughout France of the centenary of Victor Hugo's birth. Few have been the aggregations of men in community life throughout France, whether drawn together by political, literary or social ties, which have not celebrated in their own way, formally or informally, the birth of the versatile, powerful but not supremely great Frenchman, whose poetry, fiction, dramas, political tracts and disquisitions on social relations contemporary and future reveal him as one of the most prolific and influential of men of letters. Slowly but surely he is coming to symbolize for the France of the nineteenth century her national virtues and failings, just as Goethe stands for Germany's; but as time goes on the human, the ethical in Hugo's output is seen to have been greater than his art of expressing his feeling. That he had deep convictions is proved by his long exile from France, when to have recanted would have quickly brought him much that he coveted. His *Les Misérables* will be read so long as fiction is, and it is a human document of the first rank. The centenary of Emerson comes in 1903, the greatest figure in American literature during the nineteenth century. How much it would mean for the higher life of this country if his memory could be called to mind by the American people with anything like the same thoroughness with which Hugo has been made a vital force to the French of today, by the countless communal celebrations of the past week in France. Why cannot it be?

The Case of Miss Stone

Miss Stone, in company with M. Garigiulo, the chief dragoman of the American embassy, left Salonica for Constantinople Feb. 28, where she will remain several weeks before proceeding to this country. Under instructions from United States Minister Leishman, neither Miss Stone nor Mme. Tsilka have given to the world any authorized detailed story of their experiences; and reports to the contrary purporting to be authentic are unreliable. When these ladies arrived in Salonica they found a welcome from the missionaries and the

natives among whom they had labored which must have deeply touched their hearts, and cable messages from their kinsfolk and the officials of the American Board in Boston which at once made them feel that the ties of sympathy with the United States were very close. The meeting of Rev. G. Tsilka with his wife and the babe born in captivity must have been especially touching. These persons are now under the surveillance of the Turkish authorities, who affect to believe that Mr. Tsilka connived at his wife's capture and was one of the party of Bulgarian conspirators. Reports from Constantinople indicate that Turkey is anticipating a demand from Washington for a payment equal to the indemnity paid to Miss Stone's captors. Fortunately the department has at hand in this country Mr. Spencer Eddy, who was in charge of the American legation in Constantinople during the earlier stages of the affair, and who knows all its ramifications. Latest reports from Constantinople tell of Minister Leishman filing a claim by the United States. The family of Miss Stone have sent a letter of grateful appreciation to those who aided in securing her release.

Standing Together

Mr. John R. Mott has just returned from an extended visit to India, China and Japan. He knew the work and the workers from previous visits. No man has had better opportunities than he for studying sympathetically the entire force of Protestant missions in these great Oriental empires. He presents on another page mature conclusions from conferences with missionaries and native Christians.

Mr. Mott lays especial emphasis on the movement towards unity and co-operation among Christian forces as one which inspires great hope for increasing success in missions. Their first business is to demonstrate the superiority of their faith over that of other religions. But if Baptists on missionary ground spend their strength in persuading Presbyterians to be immersed and not to have their children baptized, if Methodists devote themselves to winning Congregationalists to come into an organization under bishops and presiding elders, and if Episcopalians stand against all the other bodies on the ground that the ministers of these denominations have not been ordained according to the Scriptural teaching, then they are all the while demonstrating to those of other religions and of no religion that their differences are at least of as great importance as the winning of the world to Christ. And that is as much as to confess that their mission is of no great importance anyway. By the pressure of necessity the Christian churches which have been planted in foreign lands are moved to stand together. In no other way can they justify their mission to these countries. Each denomination may maintain its own forms of worship, methods of administration and particular beliefs. But they follow one Christ, profess one spirit, work with one aim. Only by working in harmony as brethren can they hope to convince the nations that

Christianity is the supreme religion for the whole world. The steps taken in this direction which Mr. Mott describes in Japan, China and India and the willing co-operation of native Christians are the most hopeful signs in the foreign mission fields today.

The churches in foreign lands are taking the lead in a movement which must by their example commend itself to American Christians. These foreign churches face a vast mass of heathendom in the presence of which the folly of showing a divided front is patent wherever it appears. The time wasted in disputations between sects, the unnecessary reproduction of organizations and equipment, the absurdity of training men to go to foreign lands to devote their energies in occupying fields already occupied by Christian churches have led missionaries to protest against these things, which probably would occur but rarely if the management of missions were left to themselves. The efforts, for example, of Episcopalians to establish a mission in Egypt, a field well occupied by United Presbyterians, while so large regions are entirely without the gospel, belittles the lives and dwarfs the faith of those sent there for that purpose. The attempts of some Baptists to do a similar work in European Turkey, in territory occupied by the American Board, failed because Baptists could work up no enthusiasm for such a sectarian campaign.

But Christian churches in this country are facing a great mass of people absorbed in worldliness, with a growing indifference to the summons to live Christian lives. Before this problem differences of theological belief and methods of administration must either sink into comparative insignificance or the churches which magnify these things will fail to gain the attention of the multitude.

Christianity in these days must prove itself of supreme importance or surrender its claim to be regarded as of any importance. But it can assert its claim to supremacy only by Christians standing together, respecting their different organizations, not as dividing them, but as promoting the effectiveness of their united work. This calls for the uniting of two or more churches into one in communities where one can do the work required better than many. It means co-operation in distributing workers at home as well as abroad, where their labors will count for the most for the whole kingdom of God. The imperative need of such co-operation could hardly be better illustrated than by the letter entitled, "Stop that Man," in our Readers' Forum this week. And this movement, by its inherent reasonableness and the power of the Holy Spirit working in renewed lives, is bound to go on with increasing momentum wherever Christianity is planted, until it shows itself the one religion for the whole world.

Sunday is devoted to many things now which formerly were considered reprehensible. Possibly there was a time when the day was never used by politicians to build up their fences. We should not care to say just when it was, but it is in order to note that a Boston representative in the lower house of the legislature of Massachusetts stated in public debate recently that there have not been three

"Lord's Days" in the past year when he has not been solicited to find places for his constituents in the employ of the company which has the monopoly of transportation of passengers through the streets of Boston.

Church Expansion in Cities

The city offers in many respects the most inviting field for Christian work. The multitudes are there within easy reach. Helpers are always at hand to be called. All classes are represented, and appeals which do not affect one class may be responded to by others. But the cost of city work is large, and small expenditures may bring in no returns at all.

Rev. Dr. A. F. Schauffler has made an interesting and instructive study of the Protestant churches in the borough of Manhattan, the oldest and densest part of the city of New York, which is published in the report of the City Missionary Society of the present month. Dr. Schauffler is, through long experience in mission work in that city, thoroughly acquainted with the conditions of the churches. He shows how the Episcopal Church has distanced all others during the last twenty-seven years, and gives some reasons for its success. During that period the Baptists have grown from 10,699 members to 13,471, the Methodists from 10,038 to 14,739, the Presbyterians from 17,704 to 23,649, and the Episcopalians from 20,984 to 48,535.

The first and chief apparent reason why the Episcopalians have outstripped the other denominations is their larger expenditure of money. Their sixty-one churches and chapels cost last year for running expenses \$1,899,000, while the forty-nine churches and chapels of Presbyterians cost \$556,894, Methodists spent \$234,936 and Baptists \$165,235. The largest annual cost of parochial work in one Episcopal church, Grace Church, was \$179,235. The largest cost of a Presbyterian church was the Fifth Avenue, \$45,773. Washington Square Methodist spent \$19,297 and Calvary Baptist \$12,691.

The individual Episcopal church is able to do more effective work than one of another denomination in the same neighborhood, because it has a larger number of ordained workers. No Episcopal church in the Manhattan Borough commits its work to one ordained minister only. Some have four or five, besides lay readers and deacons. Episcopal churches are never closed during the summer, as are those of other denominations, but priests are always available for services of baptism, marriage, burial, visitation of the sick and looking after strangers. Other congregations in the summer are slimly attended, even by their regular members who remain in the city, and are seriously injured by this neglect. Often they are closed entirely from one to two months. But Episcopal churches largely avoid these depleting influences.

They also have an important advantage by reason of continuous pastorates. If a rector dies or resigns, a body of ordained clergy is always left to look after the interests of the church and to give counsel to those seeking their services. In churches of other denominations, through frequent changes of pastors, the parish activities are interrupted, usually for several months and sometimes for a year

or more. When the new minister comes much of his strength is required to gather what has been scattered, and at all times he is obliged to attend to matters which in Episcopal churches are cared for by assistants. Pastoral visitation is more systematic, frequent and effective in building up the church among Episcopalians, because the annual visit of the rector is followed by others from assistants, who keep track of all the families, and especially the more or less irregular ones.

By way of contrast the Episcopal Church expends much less money in foreign missions than the other denominations and with correspondingly smaller results. Last year Episcopalians spent for foreign missions \$320,000, and their communicants in these missions are 5,224. Methodists spent \$1,176,263 and have 128,117 communicants. Presbyterians spent \$935,000 with 41,559 communicants, and Baptists \$687,706 with 112,163 communicants.

Dr. Schauffler also discusses the advantages of endowments, Episcopal churches in this respect having large advantage over those of other denominations. In many instances churches have come to depend so largely on the contributions of one or a few men that the death or removal of one of these leaves the church severely crippled.

These facts and figures are of much value in the study of the maintenance of Christian life in our cities, a study to which wise business men are called to give their attention. The city is the key to the moral and spiritual life of the nation. While it is essential that colleges and universities should be generously equipped, it is still more imperative that the centers of religious life in the cities should be effectively administered. Such centers require large sums of money for their proper organization. Christian men of means cannot be faithful to their interests if they neglect to provide for the equipment of city churches.

Lord Rosebery and the Liberal League

Lord Rosebery still claims to be a Liberal, though still insistent that the slate must be washed of old issues and a new start made by the party. To this end he, with Mr. Asquith, Sir Edward Grey and the wing of the party which has refused to work tractably under Sir Henry Campbell-Bannerman, has organized a Liberal League, to which they hope to attract one by one the adherents of Sir Henry Campbell-Bannerman, on the one hand, and the Liberal-Unionists on the other. Indifferent to the radical wing of the Liberal party, with no sympathy for the pro-Boer faction of it, and unprepared to become supporters of the ministry, they apparently intend to take a middle position, and expect that around them will gather all those who look forward to Liberal control of British statecraft in future years on lines that are reasonably imperialistic and social in spirit.

The Duke of Devonshire—speaking for the Liberal-Unionists now co-operating with the Tories—has publicly discounte-

nanced any return of the faction he represents to Lord Rosebery, he maintaining that the present alliance is satisfactory, and that Lord Rosebery has simply learned tardily what he and those who deserted Mr. Gladstone in 1886 learned years ago. But that there will be some defection from the Liberal-Unionist ranks to the Liberal League is beyond doubt; and the attitude of *The Times*—owned in part by the Rothschilds—its severe criticism of the ministry, its support of Lord Rosebery, would seem to indicate that political conditions in England just now are in a state of flux; that a period of disintegration of party ties has set in; and that the rôle of prophet as to the future alignment of men of prominence and of the rank and file was not a safe one to play just now. Stranger things have happened than that Lord Rosebery and Mr. Chamberlain should get together in a coalition ministry.

One thing is certain, among all the uncertainty on other matters, namely, the sloughing off of Irish home rule as an issue in British party politics. The problem of Ireland remains as acute as ever, and the Roman Catholics of the south of Ireland now have the Protestants of the north standing with them for fundamental economic reforms. But they are reforms which will come without the political unity of the realm being broken, and after Englishmen of all parties and factions have been convinced of their necessity.

The Sins of the Church

This may refer to the sins practiced by so many individual members of the church as to be called the sins of the church, or it may refer to those committed by the church as an organization. Only the latter will be considered here.

Unquestionably, such sins exist. One concerns church discipline. Paul rebuked the Corinthians for tolerating one whose gross sin demanded his exclusion from fellowship. So in the messages to the seven churches we find the complaint of a failure to remove the unworthy. This is a conspicuous sin of the present time. Church members addicted to intemperance or immoral practices, guilty of business dishonesty, utterly neglectful of their church covenant, are allowed to remain in good and regular standing. Nothing is done for years, perhaps, until there is a general revision of the roll, when a large number of names are removed. There is no discipline about it whatsoever.

Old church records show that a century ago intemperance, unchastity, dishonesty were disciplined. Now they are unnoticed, unless condemnation in a criminal court or painful notoriety force the church to action. The excuse that discipline hurts innocent relatives and friends more than the guilty, and repels the fallen beyond the hope of recovery, is sometimes pertinent; but it is presented so invariably that the conclusion is that the church makes it a cloak for its cowardice.

The sin of cowardice, also, may be brought fairly against the church, because it does not call before its officers for warning those who have commenced to drift away. Except in general terms from the pulpit, it seldom reproves the

wanderer, points out his danger and seeks to recall him before he has gone too far.

Another sin of the church, almost universal, is selfishness in the expenditure of money. Almost all raised for current expenses is paid out for the things which please best the regular attendants. How seldom a church, in securing its pastor or arranging the music, says: "We do not like this kind of preaching or singing best, but we are satisfied that it will reach the non-churchgoers in this vicinity. We shall come anyway; we can get good out of whatever is offered. We have secured this that it may attract and nourish those who have little appetite for things spiritual." The ordinary position is exactly the reverse of this.

Furthermore, conspicuous is the contrast between the money expended for music and that for the Sunday school. The one is for the benefit of the main supporters of the church, and hence it is treated generously; the other is for those who contribute little and have no voice in the conduct of affairs, and the appropriation often is small and sometimes nothing at all. It is a species of selfishness which sacrifices the future power of the church for its present pleasure. Many churches must plead guilty to the sins of cowardice in discipline and selfishness in the appropriation for home expenses. And these are not the only sins.

In Brief

Welcome to the Minutes of the last National Council, which met at Portland, Me., last October. The volume is larger than its predecessors, has been carefully edited by Secretary Anderson, and is the record of one of the best of the eleven sessions held in the history of the denomination.

About \$500 have been received during the past week by the American Board for the support and training of the famine children, making the total amount contributed up to March 3 \$3,400. Send all gifts to Frank H. Wiggin, treasurer American Board, Boston, marking them "For the Indian Famine Children."

At the beginning of the last century ninety-nine of every one hundred persons born in Massachusetts were of pure English descent and of American stock. In the last year of the century, of 73,380 births in the state, 36,062, nearly one-half, were of foreign parentage. This shows the difficulty of maintaining intact among us the customs of the Puritan Fathers.

It is said that Bishop Grafton of Fond du Lac, Wis., has issued an order to the clergy of his diocese that when they address him they must say, "My Lord!" Is there anything peculiar about him that he thinks should call forth such an exclamation, or does he need to study Paul's advice concerning bishops, "Lest being puffed up he fall into the condemnation of the devil?"

M. Hugues Le Roux, lecturing at Harvard University, says that it is impossible to appreciate Maupassant in any language but his own, that his writings when translated become vulgar brutalities. So eminent a French authority as that is competent to make a final decision, and we hope it will be accepted as a literary dictum that the works of French authors dealing with relations between the sexes are untranslatable.

The Advance feels humiliated as a Congregational newspaper because the Congregational ministers of Boston did not pass resolutions condemning President Pritchett for having permitted a gathering of Technology students at which beer was served, and wants to hear the unmistakable voice of Lyman Beecher on the subject. Dr. Beecher died in 1863, but probably he has given as much attention to this particular matter and is as competent to speak on it as *The Advance*.

Twenty-five years ago Dr. Lyman Abbott became an editor of *The Christian Union*, subsequently renamed *The Outlook*. Last week his colleagues on the staff of *The Outlook* presented him with a silver tea service, and formally expressed their regard for him as a man and their admiration for him as a journalist. On March 12 Dr. Abbott sails for the Mediterranean and the East. He will be absent nine months. Dr. Abbott's son, Rev. E. H. Abbott, recently of Fryeburg, Me., has joined the staff of *The Outlook*.

Mr. Edwin Tuck, already well known by his generous gift of \$300,000 to his *alma mater*, Dartmouth College, has decided to build, equip and endow a free hospital in Paris for the benefit of Americans resident there or visiting in the French capital. American physicians and nurses will be employed. The hospital is to bear the name of Benjamin Franklin, the first great American to impress the French people by his wisdom. "The Americanization of the world," as Mr. Stead says, proceeds apace.

"Linesman," whose book on the South African War has gone to an eighth edition and has made him famous beyond all other commentators on it, is now writing for *The Spectator* a series of articles on the lessons of the war which Great Britain must learn. Discussing the need of more mobility of action, he says, "This must be the last campaign in which our soldiers are to be seen equably, contentedly immobile in the midst of galloping foes." Is the church today "equably, contentedly immobile in the midst of galloping foes?"

The Congregational Churches of the Manchester District of the Lancashire Congregational Union have, through their delegates, after a full discussion of the problem, rejected Dr. Joseph Parker's recent proposition for Congregational reform through the creation of a new organization with increased centralized powers. They prefer fuller organization of the Congregational Union than now exists and closer co-ordination of the county unions with it. Dr. Parker once preached in Manchester, and this action would seem to show that he is not honored now in his former country.

President Hadley of Yale once advanced the theory that the best way or a very good way to deal with the "trust" problem was to ostracize the monopolists socially, to make them feel the force of public condemnation in ways that would affect not only themselves but their kindred, especially their women. He has a fellow of similar mind in Emperor William of Germany, who has decided—so *The Spectator* reports—to suppress Christian Science, Spiritualism and all the new thought movements in Germany, not by legal enactments or police intervention, but by exclusion from the imperial court of all members of the nobility who may have decided to run after strange gods not provided for in the State religion. By attaching a social stigma to the cult he thinks he will deal the movement a more deadly blow than if he advertised it by prosecuting it and by making martyrs of the adherents. Of course his action only affects the higher classes of society. Middle class adherents will be untouched.

Some Impressions of Missions in Asia

By John R. Mott

II.

The movement in the direction of unity and co-operation among the Christian forces is making marked headway.

Few facts have I encountered on the mission fields which have inspired me with more hope for the future of the missionary enterprise than the certain and growing tendency toward practical unity among the organized forces of Protestant Christianity. Students of the missionary problems both on the home and foreign fields have long recognized the need and advantages of a closer unification in plans and efforts among different bodies of Christians, and not a few missionaries of large experience and influence have for years been working in this direction. Year by year the policy of comity as regards the division of the field is being more generally adopted and observed. It is needless to point out that it is still capable of far wider application. Interdenominational conferences of missionaries, both of a local and sectional or national character, for the practical and scientific consideration of problems of missionary work and for spiritual fellowship continue to multiply. They epitomize and make vivid the value of real Christian unity.

The Young Men's Christian Association, although it has been at work on the mission field much less than a generation, has already, by its interdenominational conferences, by actually uniting all Christian young men of different branches of the church in common efforts at metropolitan centers, and by fusing together through its student associations the future leaders of all Christian bodies, become one of the principal factors making for Christian unity. The influence of the Young People's Society of Christian Endeavor, of the Sunday School Union, of the Bible and Religious Literature Societies is in the same direction.

Certain missions of different denominations are coming to see that they can to good advantage unite in the use of common educational, medical and publishing plants. In many a mission field this plan would unquestionably result in a large saving of money, time and administrative energy. The desirability of arriving at a common policy and uniform practice in questions pertaining to the requirements of church membership and to the status of native workers is also very evident to all who have given any thought to the subject. Moreover, it is of large importance that the native Christians on each field be united so far as possible in one great church, adapted to the conditions obtaining on that field—avoiding the reproduction on the mission fields of all accidental and unnecessary or unessential differences which bulk so largely in the sectarianism of western lands.

While I was in Japan the leaders of the four or more Methodist denominations in that field met in conference and came to an agreement on the important points in a plan of union. As is well known the various Presbyterian bodies there united several years ago with excellent results.

And at the great conference of Protestant missionaries of Japan held in Tokio in the autumn of 1900 there was adopted the following significant resolution:

This conference of missionaries, assembled in the city of Tokio, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.

Whereas, While this conference gratefully recognizes the high degree of harmony and cordial co-operation which has marked the history of Protestant missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition, especially in the smaller fields, and by the duplication of machinery which our present arrangements involve; therefore

Resolved, That this conference elect, upon the nomination of the president and vice-president, a promoting committee of ten, whose duty it shall be to prepare a place for the formation of a representative standing committee of the missions; such plan to be submitted to the various missions for their approval, and to go into operation as soon as approved by such a number of the missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan.

The committee was duly appointed and has prepared a plan which I found wherever I went in Japan had met with general favor. The native leaders of all denominations seemed to be in full accord with the scheme. So far as it may be delayed such delay will be the result of the attitude of some of the missionaries of one of the churches.

Just about the time I reached China the representatives of the different bodies holding the Presbyterian system in that country came together, and agreed to a plan of union similar to that which their brethren had adopted in Japan. Likewise the negotiations which had been in progress for some time in the direction of the organic union of the thirteen or fourteen branches of the Presbyterian family in India had reached such a favorable stage in the conference being held at Allahabad, when I reached that country, that the final adoption of the plan in all its essentials is likely to be a matter of but a short time.

This plan of uniting into one organic body the various branches of each denominational family (*e. g.*, Presbyterians, Episcopalians, Methodists, Baptists, Lutherans) is the first stage, and encouraging progress has been made in the direction of its realization in each of the three great mission fields of Asia. After this should follow, sooner or later, in each of these lands some practical or working plan of federal union of these various organically united families. The sentiment in favor of this movement is far stronger on the mission fields than at home. Without doubt the church in non-Christian lands has important lessons to teach the church in Christian lands, both in the theory and practice of Christian unity and co-operation. Face to face with the vast and powerfully entrenched forces of united heathenism, with its ig-

norance, superstition and sin, they clearly see that nothing short of a union in spirit, plan and effort on the part of all true disciples of Jesus Christ will prevail. In the presence of a world which is unbelieving to an extent and to a depth of which those living in Christian lands cannot fully realize, they long to be in a position to present that mightiest apologetic—the one for which Christ prayed—that the world may believe in the divine mission of their Lord. I firmly believe that Dr. Jacob Chamberlain, that grand missionary statesman of India, is right when he maintains that if the forces of Christ can be united it will save a full generation in the efforts of the church to establish the kingdom of our Lord in the non-Christian world.

The religion of Jesus Christ has become firmly rooted in the nations of Asia.

While the work of missionaries is far from being accomplished, Christianity is so securely planted in Japan, China, Ceylon, India and some of the other nations of Asia that were the missionaries obliged to withdraw it would live on and spread as a self-propagating force. There are many facts to support this conviction. In each country the native church has leaders who possess the spirit of independence, consecration and real leadership. Among them one thinks at once of such workers as Honda, Kozaki, Miyagawa, Ibuka, Motoda and Uemura in Japan; Meng of Paotingfu and Shen of the London Mission in China; Dr. Chatterjee of the Punjab, Banurji of Calcutta, the Sathianadhabans of Madras and Pundita Ramabai of western India. With these and scores of other clerical and lay leaders who might be named guiding its affairs, it is inconceivable that the church perish in these lands. Moreover, not only does the Church of Christ in the Orient have leaders of genuine Christian experience and of large ability, she also has among the rank and file of her membership many who impressed me as comparing favorably with Christians of the West in grasp of the essential doctrines of our faith, in depth of spiritual insight, in exemplification of the spirit of Christ, in unselfish devotion and in burning zeal. The fact that in each country the number of self-supporting churches is steadily increasing is further proof that Christianity is anchored in different communities. I met scores of pastors and other Christian workers who are serving the church on much smaller salaries than they could receive in commercial or political positions.

The missionary spirit is developing in the native church in an unmistakable manner. It is to be seen in Japan in the efforts put forth by Christians on behalf of Formosa, Korea and the soldiers in China. It is to be seen in Korea, Manchuria and China in the immense amount of personal dealing carried on by the Christians within the sphere of their daily calling. It is to be observed in Ceylon in the Jaffna Students' Missionary Association, which is sending natives to help evangelize southern India.

Again we note it in the growth of the volunteer movement in India, and in the starting of bands of voluntary workers in Calcutta and other student centers of India. It is a most impressive fact that the recent great revival in Japan has been organized and carried forward very largely by the Japanese themselves.

The supreme test of the stability of the native church has been the manner in which it has met and endured opposition and persecution. While examples of such endurance are not wanting in India and Japan (the steadfastness and loyalty of so many leaders and members of the church in Japan during the period of reaction from 1890 to 1900 was a most encouraging circumstance) the most outstanding evidence has been that afforded by the church in China. The character of the Chinese Christians has been abundantly attested by their martyr spirit. When I was in North China I was told by one of the missionaries that during the recent troubles only fifty of the one thousand Christians in connection with his branch of the church recanted, and that all but three of the fifty had already renewed their allegiance to Christ. Without doubt these awful massacres and persecutions have demonstrated the ability of the Chinese Christians to stand alone.

There is imperative need of enlarging the force of missionaries in the immediate future.

The hundreds of missionaries whom I met, representing well-nigh three scores of mission organizations of the United States, Canada and Europe, made to me one unbroken appeal for more men and women of consecration and ability to come speedily to their relief. It is impossible for a man to go through the great Asiatic mission fields with his eyes and heart open and not be convinced that the forces of the church in these fields are with few exceptions seriously undermanned. If he ponders the facts the conviction will take strong hold of him that the church in the West is not doing the fair thing by this generation in the East.

More missionaries are needed at once to take the place of the martyred workers in China. More missionaries are needed to pioneer the work of Christ among vast unevangelized multitudes in India and China and even in unoccupied sections of Japan. More missionaries are needed to make effective and fruitful many mission agencies at present sadly handicapped for want of workers. I think of not a few colleges where even a small addition to the missionary force would so relieve the pressure on the other workers as to make possible the securing of larger spiritual results. It is poor economy to build up an extensive missionary agency or institution and fall just short of manning it sufficiently to make the investment really productive.

On nearly every mission field there is a real crisis impending. The situation is tense. One forms the impression that if re-enforcements were sent to these places soon the crisis might be turned on the side of Christianity. On the other hand, it is equally plain that if additional help be withheld the cause of Christ will be put back many years. More mission-

aries are needed in all parts of Asia in order to take advantage of the rising spiritual tide. There never has been such an opportunity for aggressive evangelistic effort as the present in Japan and in several parts of China and India. I see no good reason why with an adequate force of workers the church should not within the present decade in all these fields have by great odds the largest

gatherings of all her history in the non-Christian world. But the workers sent out to meet these pressing needs and to improve these inspiring opportunities should be thoroughly furnished men. A few hundreds of well-qualified missionaries will accomplish far more at the present time than would thousands of men of merely average ability and of insufficient equipment.

A Half-century in a Country Church

By Rev. Wilbert L. Anderson, Exeter

The fiftieth anniversary of the settlement of Dr. Edward Robie was celebrated by the church in Greenland, N. H., Feb. 25. The Pascataqua Association, of which Dr. Robie became a member July 21, 1852, conducted the exercises, and many friends from other towns were guests of the church. A day of spring sunshine in the midst of winter, bountiful hospitality, and perfect unanimity of feeling made the occasion most delightful. Eight ministers and two laymen participated in the effort to set forth the character and service whose excellence is shown by the growth of appreciation during the latest of these fifty years.

Deacon John P. Weeks reviewed the history of the church as a preface to his expression of the love and loyalty of the people for their honored pastor, whose period of service has seen all but one of its living members admitted to the church. Founded in 1706, the church has had but seven pastors, of whom three, the first, the second and the last, filled the office during 151 of the 196 years. It is also the unique record of this church that all but two of its pastors have served until death, and that the two dismissed were compelled by ill health to ask for release.

The local feeling was more fully expressed by Hon. John H. S. Frink, whose opening remark—that to tell the simple truth concerning Dr. Robie exposes one to the charge of indiscriminate laudation—led the way for a frank, tender, and reverent confession of admiration and love for the long-time neighbor and citizen. This touching address revealed the remarkable bond between the minister and the lawyer, and, coming from a parishioner of wide experience in the world, it seemed a providential ordering for bringing to light the fidelity and the goodness and the greatness of these fifty unostentatious years. The tribute of the ministers to the friendly, fraternal, and optimistic helpfulness and the intellectual and spiritual leadership of Dr. Robie would have been incomplete without the disclosure from the pews of the depth to which the foundations of that influence are sunk.

Dr. Robie was born in Gorham, Me., in 1821. He is a graduate of Bowdoin College and of Andover Seminary. The nine years between his course at Andover and his settlement were spent as a student in Germany, teacher in Gorham Academy, and instructor in Hebrew in Andover Seminary. Although his learning would have honored any divinity school, and his character would have graced a bishopric,

Remote from towns he ran his godly race,
Nor e'er had changed or wished to change his place,
like Goldsmith's village preacher, fittingly

used by Mr. Frink to express his sense of the beautiful in the life of the Greenland minister.

The estimate of Dr. Robie which did not start with his intellectual life would fail to apprehend him. The rural ministry has no finer example of a man loving books, increasing in knowledge to the last, avoiding pedantry by a native sympathy with things great and weighty, ever clear in conception and strong in conviction. This intellectual keenness in its last refinement of ardor, this activity of the mind bursting into flame, this knowledge kindling to love, this vision passing into beatitude, is the typical spirituality of New England. There is one glory of the mystic and another glory of rational spirituality, and the last has an undimmed example in this leader of New Hampshire.

In this life expanding to the end is a demonstration that the spiritual ideal is eminently practicable. When error enters into the life development, its inevitable result appears in a hedging up of opportunity and a growing difficulty in the paths along which one must make his way; but Dr. Robie was never so free in his movement, never so joyous in his outlook, never so full of inspiration as in the period which in other men is old age. This is the perennial youth of the spirit, the earnest of immortality.

This rare catholicity of spirit which advancing years cannot constrain and this enduring optimism which age only illumines bring to mind the inspiring words of Schleiermacher: "I will not look upon the dreaded weakness of age. I pledge myself to supreme contempt of every toil which does not concern the true end of my existence, and I vow to remain forever young. . . . The spirit which impels man forward shall never fail me, and the longing which is never satisfied with what has been, but ever goes forth to meet the new, shall still be mine. . . . I shall never think myself old until my work is done, and that work will not be done while I know and will what I ought." Schleiermacher's aspiration is Dr. Robie's achievement.

In his response the imperturbable modesty of Dr. Robie forbade any reference to himself beyond the declaration that all things lead at last to the Doxology. Following his lifelong habit, he fell into the praise of Christ, and, after a few sentences in his own choice diction, Paul's outburst of thanksgiving in the third chapter of Ephesians was recited. In these words of the apostle a life of singular elevation and purity was explained, and their fervent utterance will linger in memory as a benediction.

Backward Looks Over an Eventful Life

By Dr. Joseph Parker, Minister of the City Temple, London

III. MY CORRESPONDENCE, ITS EXTENT AND NATURE

When you ask me to describe my correspondence, the nature and extent of it, you tempt me on to very delicate ground. I am probably without exception the worst correspondent on the face of the whole earth. For years, however, I have got over my difficulties in this way by writing my answer upon my correspondent's own letter, so that when I reply to him he has both the copy and the answer before him in one view. Many a letter can be answered in a word. But if you have to begin with your address on the top of the page, and "My dear Sir," and "Believe me very truly yours," the letter, which could have been answered in one word, is lengthened and confused in an alarming manner.

Many a man has written to me on the subject of eternal punishment, and has inclosed a post-card for my reply. Others again are fond of asking such questions as "Do you approve of dancing?" "Do you approve of the theater?" whilst a third class are going to write essays for the Church Society, and will be much obliged if I will give them a few ideas bearing upon the various subjects. Think of a man receiving a letter to the effect that "we are going to have a discussion in our Mutual Improvement Society upon Was Wellington or Napoleon the greatest soldier?" and asking you for hints as to their respective degrees of skill and valor.

I find, as a rule, that the most of letters answer themselves within a week. I have made it known amongst my friends that if they do not hear from me in three days they may consider that the answer will be in the negative. I have a very slovenly way of answering letters, and I admit it without one word of penitence or apology. So many letters need not have been written! They are words, and words only, and deserve only to be treated as so many encroachments upon time that is valuable. On the other hand, I am bound to say there are many ministers who pay quite painful attention to their correspondence. They answer every letter with a "Dear Sir," and "Yours very faithfully," and never mind whether the stamp is inclosed for reply or not. To that height of virtue I have not attained.

The man whose letters I always neglect is the man who writes on the left-hand corner urgent, or important, or personal. I know that man wishes to take me in, and I have quite made up my mind not to be taken in by any such wiles and snares. I used to rush at these letters, expecting that they contained something that required immediate attention. I now know better. Ruskin used to say that he took his letters in a portmanteau and read them on the Continent during the summer months. I believe that is perfectly true, or, if not, I am quite sure it ought to be true. I have a correspondent, evidently an old lady of very whimsical habits, who plagues me with letters upon the second coming of the Lord. Happily

I now know the handwriting, and without disturbing the seal I safely deposit the letters in the waste paper basket. Another correspondent, a decayed failure in the ministry, has written to me every week for forty years, and I have not read a word of the voluminous one-sided correspondence!

These are not the only people who make great demands upon your time, and especially upon the time of young and busy ministers. There are people who take to the habit of calling upon you in the hope of spending a good deal of time in your study. In the early part of my ministry I was much plagued by these people, but in later years I have drawn away from them with great success. I remember once, after a Thursday morning service, a man came up to me, saying, "Well, doctor, when can I have an hour with you?" I replied, "Never!" An hour is a lump of a lifetime. I never heard a question yet which I could not answer in a moment if I could answer at all.

An old friend of mine used to tell me that ministers would call upon him in the city and say, "As I had an hour to spare I thought I would call upon you." Whereupon my friend replied, "Did it occur to you to inquire whether I had an hour to spare?" He then stirred the fire, drew up a chair, giving the intruder a newspaper, and bade his caller enjoy himself as well as he could. Young ministers must learn to know such men and must be prepared at all risks, even the risk of offending them, to tell them plainly that they cannot waste their time on frivolous subjects. A newspaper editor has told me that a man will call upon him between nine and ten o'clock at night and invite his attention to the discussion of some questions relating to mystics and mysticism.

It is a common delusion that because a minister is always in the house he is always accessible. A minister should have sacred hours which should be persistently guarded against intrusion. Give me from nine o'clock in the morning until one and then I do not mind spending an hour with friends whom I know to be earnest and practical in business. But if a man can be intruded upon at any moment and for any length of time, how is it possible for that man to attend to his business as a faithful steward ought to attend to it?

I have been during the course of my life, greatly plagued by people who said they would come and spend Sunday with me. Think of that! Spend the busiest day of the week with me! The man himself who calls upon me is in business of some sort; he has nothing to do during Saturday night and Sunday, and is only too glad to spend that time with anybody who will take him in. The man does not know what he is doing. He arrives late on Saturday night in a cab and, with a bag or two, expects special provision to be made for his entertainment. He thus upsets everything. He tramples upon all the household arrangements, upon the habits of the servants and upon the time

and nerves of the principal sufferer. If I were to propose to visit that man on his busiest day of the week he would beg me in every sacred name to fix upon some other day when he would be more at liberty. Let him apply his own doctrine to the time and occupation of other men.

I have sometimes thought that I should publish some of the envelopes which I have received from time to time, in consequence of the novelty and quaintness of some of the addresses. I once had a letter addressed to "His Highness, the Minister of the City Temple." On another occasion I received a letter addressed to "The Master of the Temple." On another occasion I received a letter with nothing on it but "The Reverend Joseph, Lyndhurst Gardens." Of all the letters I receive the anonymous is the one which I most detest. For many years I have not read an anonymous letter. Many a time I have burned "a seat-holder," "an admirer" and "a fellow-sinner."

I have, however, been compelled to read an anonymous letter. Will any of your clever readers tell me how I was forced to do that? I received a letter one Saturday night stating that the writer was a clergyman, that he had been reading in a newspaper a most scurrilous article upon myself and my ministry; he was so much impressed by the article that he came to hear me on the following Sunday. He then wrote to me, thanking God for what he had heard and inclosed a hundred-pound Bank of England note as an expression of his sympathy with me under a most malicious attack. I told my congregation about this, and I said, Will you pray that the man may keep on writing such articles, and pray also that a similar man may keep on reading them? It was the Bank of England note that made me read the letter, although it was anonymous. I believe I should be constrained to read other letters under similar circumstances, but I do not ask any of your readers to try my virtues in this respect.

My constant habit now is to see all strangers who think they have any business with me after the Thursday morning service at the City Temple. Many a man has come to my private house at Hampstead simply to learn that he could not see me there, and that if he wanted to see me he must make a journey to the City Temple on a Thursday morning. Many a time I have had occasion to bless the bell which is hidden in the floor near the desk that is in my vestry. A man has come in with great cheerfulness, and the moment I have discovered that he had nothing to say I just touched the bell and an assistant came in, and the intruder kindly said, "I will not detain you at present," and I have replied, "Thank you," and got him out into the open air. Thus in many ways men have to protect themselves against friendly assailants. We all do it, but we do it in various ways. Let every man adopt the way which experience has proved to be the most successful.

The Late Prof. A. B. Davidson

By Edward Hunting Rudd

Three elements contribute to substantiate the claim to true greatness made for the late Dr. Davidson of the chair of Hebrew, New College, Edinburgh: A genius for painstaking hard work and a fearless spirit of investigation sanctified by the Holy Spirit made him a reverent scholar. An innate gentleness of manner, a rare spirit of unobtrusiveness and humility, with marked kindness of heart and a warm personal interest in others, gave him a striking personality. A poetic mind fanned by the flame of loyalty to God's word and an overmastering desire to make it a more real and blessed book to the world. These things made him great.

His name stands for all that is finest and most abiding in life. His students respected his learning, were inspired by his incomparable teaching, were made more thorough students because of his methods, and were made better men because he incarnated so much of the Christ Spirit in his life. He lived simply and unobtrusively before men in Edinburgh, and they hardly realized until he had gone that so great a genius had been among them. He was unrivaled as an Old Testament exegete. His linguistic works were recognized as among the most useful books in the library of many a manse whose occupant was a scholar. He was recognized as the most distinguished and widely known Oriental scholar of Scotland, if not of Great Britain.

It is in his relation to Biblical criticism, of course, that he made his mark. Under his sobering and reverent guidance the critical study of God's Word was robbed of its fears and became an aid. He steered an unerring course for the ripest scholarship of Scotland, and she has emerged stronger and mightier because she has successfully, it is believed, worked through to bed rock, and stands more firmly than ever on the truest and most consistent interpretation of the Bible. The words of his colleague, Professor Martin, are significant here: "The critical movement in Scotland coincided very much with his own mature lifetime, and, as under the constraint of sober and assured science he himself moved on from point to point, he was able, with a true

sagacity and a rare consideration, to mold—to help largely to direct and mold—the critical views of his brethren. A fine combination of qualities fitted him to play such a part. The mental characteristics of his northern countrymen were strongly marked in him—a cautious temper, shrewdness, a sure sense of evidence of fact. None knew better than he just when an hypothesis was proved, and when the proof was as yet incomplete. He was very difficult to impose upon, with novelty, or with anything else, and few scholars, one must think, have taken up fewer positions which later it was found needful to surrender. And, besides, his deepest convictions were rooted in the inner substance of Scripture, as reflecting and embodying a supernatural revelation of God's grace. Extremes of extravagant theories that were incompatible with such a view made, I believe, comparatively slight impression upon his mind. At all events, no advance of any Biblical critic of our time was more sure and steady, and in this we are all his debtors. To him more than to any other we, in this branch of Christ's Church, owe it, if there have been, thus far, averted for us dangers which might have otherwise been serious, and if even that which was suspected of many has turned out rather for the furtherance of the faith."

Those of us who sat under his teaching felt the power of his personality fully as much as the inspiration of his teaching. His own student days prepared him to know the needs of students later. At eighteen he had received his M. A. degree, and before he was twenty-five was master of French, German and Italian. His quiet home was often open to his students, and more than once has the writer enjoyed its hospitality. The estimate of Professor Salmond as to his place as a teacher is significant: "He had all the qualities of a great teacher—easy mastery of his subject, lucid and attractive discourse, the faculty of training men in scientific method, power to make them think out things for themselves, together with the gift of holding their minds, quickening their ideas and commanding their imaginations."

Dedham, Mass.

Newman Hall as a Hymn Writer

By Rev. J. H. Ross

The late Dr. Newman Hall was a versatile man, an author, a preacher, poet, hymnist, singer, musician. In 1876 he compiled and published a hymnal, called *Christ Church Hymnal*, which included eighty-two hymns by himself. In *Julian's Dictionary of Hymnology*, 1892, ten of his hymns were enumerated by Rev. W. G. Horder, a fellow-minister in the Congregational body. Three have been used internationally and interdenominationally.

Few hymnists have offered to the churches 100 hymns or an approximation thereto. In nearly all cases the residuum is relatively small compared with the total number written. But if only one is widely used for a long time the fact is sufficient to place the

author in a ranking position among hymnists. Newman Hall did this with four of his hymns, whose first lines are as follows: "Accepting, Lord, thy gracious call," "Friend of sinners, Lord of Glory," "Hallelujah, joyful raise," "Day again is dawning."

In becoming a compiler and hymnist he was not only exercising his gifts and revealing his tastes, but following the traditions of his church. He had two predecessors in the pastorate of Surrey Chapel, or Christ Church, as it was renamed during his ministry. They were Rowland Hill and James Sherman. There is a striking analogy between the entire career of Messrs. Hill and Hall. Rowland Hill was a compiler and a hymnist—a hymnist for children—and about a dozen of

his hymns are noted in *Julian's Dictionary*. The chapel or church has a reputation for congregational singing. The reason is apparent. Its four latest pastors have all fostered it.

Newman Hall's life was rich in hymnal incidents and anecdotes in Sabbath services and Sabbath school; in open-air preaching and in pastoral visitation; in dealings with active Christian workers and with the dying in their death chambers; in associations with his people and with his fellow-ministers. His hymn for children was suggested to him while walking down Hampstead Hill, near his home. Its beauty is apparent. It was as follows:

Day again is dawning,
Darkness flies away,
Now from sleep awaking
Let me rise and pray,
Jesus, tender Shepherd,
Watching while I slept,
Bless the little lambkin
Thou hast safely kept.

Help me, Lord, to praise Thee
For my cozy bed;
For my clothes and playthings,
For my daily bread;
For my darling mother,
For my father dear;
For the friends who love me,
Far away and near.

Robin blithe is chirping,
Glad the night is o'er;
Larks the light are greeting,
Singing as they soar:
I'm Thy little birdie,
May I ever sing,
Goodness making music
Unto Christ my King.

Daisies now are turning
Bright eyes to the sun;
And the light is shining
On them every one:
I'm Thy little flower,
Jesus shine on me,
Turning all my lifetime
Grateful eyes to Thee.

The hymn contained a doxology, which is here omitted, as experience is said to have shown that it is not suitable for children and that it somewhat mars the simplicity of the previous verses.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 28

Miss Elizabeth B. Sharp presided. The release of Miss Stone from her long captivity was the thought uppermost, and the heartfelt thanksgivings which found expression were many and sincere, including not only Miss Stone, but Mrs. Tsilka and her wee baby.

The principal address of the morning was made by Rev. Mr. Bunker of the Zulu Mission. He described woman's work in that mission from its inception in 1835, after the slow, tedious voyage in a sailing vessel of the six young brides who accompanied their husbands to that far-away land. A vivid word picture was drawn of the beginnings—"a floorless, carpetless kitchen, with its stoveless fire and its sooty roof. . . a half circle of ill-smelling, densely ignorant, awfully superstitious and wholly repulsive heathen boys and girls. Sitting in the center, with the candle-light touching her fair white brow and waving hair, with intelligence and pity and love glowing in her face, is one of Holyoke's graduates. . . She delighted in art and science and literature, but in her hand now is a child's primer, and she is teaching A B C to that dusky circle of unappreciative scholars."

A tribute was also paid to that noble band of single women who came with whole-hearted surrender to their lowly service. Inanda, Umzumbe and Amanzimtoti have witnessed the building of monuments which shall be immortal—refuges for runaway krali girls from polygamy, lust, oppression, uncleanness, ignorance and all else that heathenism stands for.

The Greatest Student Convention in History

2,800 Students Assembled at Toronto in the Interests of the Student Volunteer Movement

Superlatives are not only pardonable but necessary in any adequate description of the five days' convention which closed at Toronto last Sunday evening. The world has never seen an assembly of Christian students comparable to this in size, intelligence, breadth of denominational relationships and definiteness of missionary purpose. It requires four years to pave the way for such an epoch-marking gathering, and it will be ten times



JOHN R. MOTT
Chairman

four years before the enthusiasm crystallized and generated at Toronto will spend itself. Many a college student from Maine to California is this week resuming his wonted tasks with the touch of a deep spiritual experience upon him; and while the managers of the convention steadily refrained from undertaking to hasten life decisions at this meeting, preferring not to count on the excitement of the hour, five, ten or fifteen years hence scores of the careless, happy students who went up to Toronto hardly grasping the significance of the gathering will be found as its outcome in the heart of Africa, in the ancient cities of the East and in far-off islands, preaching, teaching and living Christ's gospel.

In that splendid body of 2,800 picked young men and women, the flower of our higher institutions, sat the future Aments and Arthur Smiths, the Joneses and the Humes, the Isabella Thoburns, the Bishop Tuckers and Bishop Brents, the Horace Pitkins and the Charlotte Morrills of coming years.

The only convention comparable to this was the Ecumenical Conference in New York in 1900; yet, as Rev. John Potts, D. D., whose hearty Methodist welcome, along with cordial words from Bishop Sweatman and that canny Scotchman, Principal Caven, was one of the features of the first evening's session, said, the Ecumenical was largely historical; this convention is prophetic, and prophetic, it may be added, not alone of the forward march of Christianity among the nations, but of a virile and aggressive Christianity here at home, in college and in church. As a matter of fact two-thirds of the nearly 3,000 students assembled at Toronto are not enrolled as Volunteers; but the movement aims to utilize them quite as much as those who go out into the field.

The missionary enterprise is dignified by such a meeting. Students of twenty years ago or less, who looked toward foreign missions, met now and then in some out-of-the-way place to offer feeble encouragement to each other. The traditional conception of the missionary as a goody-goody, amiable, somewhat useful person, not overstocked with brains, reigned then, even at Amherst and Williams. There was then no touch of the shoulder with like-minded students the world over. What a change today! The keenest,

most popular and effective collegians are Volunteers. Men of the type of Mott and Speer, women of culture and capacity are pressing forward to offer themselves to missionary boards.

THE PRELIMINARIES AND THE CITY

Smoothly and efficiently as the wheels of the convention moved, it was no slight task to make the machinery ready. For weeks efficient secretaries from the New York headquarters of the Y. M. C. A. had been co-operating with the Toronto committee of arrangements, and when the trains from the North, South, East and West began on Tuesday morning to deposit their loads it was not a lengthy process to become domesticated in the pleasant homes of this the second city in the Dominion of Canada. The long railway journeys to this point had furnished an opportunity of mutual acquaintance, which the college boys and girls embraced with a characteristic zest. Not many of them had attended the Cleveland Convention four years ago, for only once in a college generation do the Volunteers hold a national gathering, so the charm of novelty attached to the meeting from the first. The four universities sending the largest delegations were Harvard, Yale, Michigan and Northwestern, each being represented by upwards of forty men—their full quota—while each left behind as many more eager to come. Hartford led the column of theological seminaries. Toronto has an enviable reputation as a religious and educational center. It long maintained advanced ground regarding Sabbath observance. As the background and setting of a convention of this nature it could hardly be surpassed. The citizens of this "Queen City of the West" opened wide the doors of their hospitable and delightful homes, and the task of entertaining so many appeared not to be a burden. They were profuse in their apologies for the muddy streets and the weather, which was unmistakably nasty all the week.

THE SCENE WITHIN

The scene within Massey Hall will be indelibly imprinted on the minds of those who saw it. The spacious floor and two large enclosing galleries, accommodating together between 4,000 and 5,000 persons, were packed morning and evening for three solid hours. Placards pointed out the location of State delegations, New England being assigned to the right of the platform and the Southern States to the left; Toronto gracefully contented itself with one section of the top gallery, though mustering 400 delegates; Manitoba, Nova Scotia, Prince Edward Island and the Interior and Western States fell into their proper place.

Every seat commanded the platform, on which John R. Mott, fresh from his trip and deserving more than ever now the title of "The Student Leader of the World" was the central figure. As chairman he held the meetings firmly in his grip, being relieved now and then by Vice-Chairman J. Ross Stevenson, recently called to the Fifth Avenue Church in New York, who with his florid complexion and smooth face looks younger than he is. Around these two men and their lieutenants were grouped the dignity, venerableness and wisdom of the missionary movement in the form of numerous officials of the missionary boards and college and seminary professors. On the wall in the rear were draped the Stars and Stripes and the Union Jack, while above hung a map of the world, and over all stretched in big letters the motto of the movement, The Evangelization of the World in this Generation.

Youth and intelligence were the notable marks of the great audience. The average age was not over twenty-five. The young women removed their hats and the prominence of note-books all over the hall increased the academic effect. The eagerness and appreciativeness of the students differentiated the assemblage from the conventional one. College boys and girls know how to listen, and their features reflected every inward change produced by the logic, the wit and the persuasive appeal of the speaker of the hour. It must have paid Dr. Fox, the distinguished secretary of the Church Missionary Society, and Mr. Jayes, the secretary of the British Volunteer Missionary Union, to cross the Atlantic in stormy weather to speak to such a company.

THE TONE OF SERIOUSNESS

There was far less of the jollity and freedom associated with assemblies of collegians than one might have expected. Never did the managers of a religious convention strive so earnestly to divest the assemblage of purely spectacular and sensational features. No program was printed, the design being not to emphasize one address above another; hardly an announcement was permitted from the platform. The delegates received at the end of each day as they went out of the hall a card outlining the meetings for the following day and containing needed information. Applause was ever and again deprecated by Chairman Mott, and only broke out when it could not be repressed. Fuss and feathers, Chautauqua salutes, shouting back and forth between delegations, platform jokes were eschewed altogether, even the money-raising episode, which usually provokes so many witticisms, was nothing short of a sacrament. The delegates were enjoined to be in prayer often while the convention lasted, and to avoid its perils. Quickly they came to understand that they were not in Toronto to hear a few eloquent men, or to go about inspecting the beautiful new Parliament buildings, or to have a nice social time; but the ideal was constantly exalted of using the convention as a means of spiritual culture. Robert E. Speer,



J. ROSS STEVENSON
Vice-Chairman

in one of his marvelously touching appeals, at the first session pitched the key high.

Contributing to this seriousness was the absence of many of the features usually found at our religious conventions. Hardly a suggestion of routine business was transacted on the platform. There were no tedious reports of committees on committees. The literature of publishing houses was conspicuous by its absence. There was little provision for social intercourse, no excursions to points of interest—indeed every day was so full that there was no opportunity for mere accessories.

YOUTH AND AGE

Another mark of the meeting was the blending in it of young men, and older and more experienced workers on behalf of foreign missions. As the spirituality which has marked this movement since its inception at Mt. Hermon in 1886 was reflected and enhanced, so the combination of youth and age in its practical administration was plainly in view. The masterly generalship, the sound common sense of this movement was more marked than ever. Mott and Speer are missionary statesmen. Harlan P. Beach, the educational secretary, whose series of textbooks prepared or edited by him do so much to equip the Volunteer for the field, knows, because of his long experience in China, just what is needed by the out-going missionary. The secretaries of the various boards are constantly consulted. Not far from seventy of these were in attendance at Toronto. They held their annual conference on the day before the Volunteers assembled, and most of the secretaries stayed over, and were frequently called upon to participate in the meetings. Rev. George Scholl, D. D., of the Lutheran Church, offered sage counsel regarding the physical and mental equipment of the missionary. John W. Wood, secretary of the Episcopal Board, spoke cogently on the power of the printed page.

While pastors were not numerous, they were prominent enough on the platform to indicate how close to the churches and their leaders the movement desires to keep. Sensible counsel was offered touching the duty of pastors to be zealous in promoting the missionary enterprise at home by Rev. J. W. Millard of Baltimore, Rev. C. E. Bradt of Wichita, Kan., and Rev. E. W. Smith, D. D., of Greensboro, N. C. Bishop Galloway, a Chrysostom of the Southern Methodist Church, spoke forcibly on The Master Missionaries. Pres. J. F. Goucher of Baltimore, Dr. S. B. Capen and L. D. Wishard handled ably the question of the relation of money to the world's evangelization.

THE REAL HEROES OF THE MEETING

But the missionaries figured still more conspicuously. Mr. and Mrs. Howard Taylor were warmly welcomed. Bishop Thoburn spoke several times, and one of his addresses was particularly significant. He urged the preaching of a simple message, "Don't argue," said he, "don't preach against or ridicule idolatry. If I could recall some of the sermons I first preached I would be glad to. I used to be proud of the fact that I could debate for two hours at a time with learned Mohammedans, but now I am sorry I ever did it. If I went around asserting that Jesus Christ is the Eternal Son of God, a dozen Mohammedans would be after me at once; but I now strive to tell of the love of Christ, his power to save, where he will take us when life's journey is over; and again and again on the public squares of Calcutta I have said after my sermon, 'this is the truth as I see it, and while I have been speaking to you God has been working in your hearts, and if I am wrong I would have you tell me so.'" Correct doctrine, he held, was of comparatively little account unless the missionary could carry a message of love.

Those heroes of the Boxer uprising in China, W. S. Ament and Prof. F. D. Gamewell, were favorites with the audience, and always had an interesting story to tell, but were even more effective as they pressed home spiritual responsibilities and pictured present needs. Janvier of India, Underwood of Korea, Hotchkiss of Africa spoke convincingly.

THE MOVEMENT SURVEYED AND RECAPITULATED

Packed into the crisp, stirring report of the executive committee, presented by its chairman, Mr. Mott, were the significant and instructive facts relating to the aim, the achievements, the program and the present needs of

the volunteer movement. Though confined in the main to a review of the last four years, the report harked back every now and then to the small beginnings in 1886 and pointed out notable waymarks in the sixteen subsequent years. The splendid outcome is a list of 1,953 volunteers, who up to the present time have sailed for the foreign field. During the last four years sixty per cent. more have gone than in the preceding four years. Nearly one hundred per cent. more have sailed during the last eight years than in the first eight years of the movement. Of the forty-six young men and women who have gone about as traveling secretaries spreading the enthusiasm among American institutions, twenty-seven have already sailed, and nine are either under appointment or have applied to their respective boards.

But the direct results in volunteers are no adequate measure of the worth of the movement. It has quickened missionary zeal in no less than 800 institutions, in more than half of which nothing was being done in the interests of foreign missions. It has inaugurated scientific and systematic study of missions, and last year 325 classes enrolled 4,797 students, thus doubling the number registered four years ago. Rochester, among the theological seminaries, leads in this particular, and Hiram among the colleges. The movement has created a literature of its own, eighteen text-books and thirteen other publications having been published. One hundred thousand copies were sold in the last four years. Judged by the money test, also, the movement is influential. Last year the colleges and seminaries of the United States and Canada gave over \$40,000 to foreign missions.

The effect upon the spiritual life of the churches at home was emphasized. Indeed, it was affirmed that a part of the program is to develop in students who stay in this country after graduation a sense of responsibility for furnishing money for the foreign work as well as intelligent sympathy. To this end student campaigns among the home churches have contributed much, like that of the Yale Band, which two years ago aroused societies of young people in seventy cities.

How the fire has spread to other lands was set forth in the concluding pages of the report. Organizations have sprung up in Great Britain, Germany, Scandinavia, France, Holland, Australasia, South Africa, India, Ceylon, until today the World's Student Christian Federation, embracing 1,500 organizations, with a total membership of 70,000, binds together students in all climes in a firm league to extend Christ's kingdom through the earth.

The report ended with the specification of immediate needs. Among them it mentioned closer co-operation with the mission boards, more thorough supervision—made possible by an increase of the budget from \$16,000 to \$20,000—and a larger endowment of spiritual power.

MR. MOTT'S APPEAL

Judged by all the tests of public discourse, John R. Mott's plea on Friday evening for a realization of the needs of the non-Christian world was a great, a memorable, speech. But mere admiration for the swift movement of thought, the vivid picturing of the degradation of heathen nations, the cumulative strength of the argument was swallowed up in the personal conviction and determination which his burning words wrought. It was the appeal of a man burdened with a sense of the world's need of Jesus Christ. It focused the impressions of his recent world trip. It glowed with the vision of the new advance epoch in the life of the student movement.

The underlying thought was the deplorable condition of non-Christian nations. Knowing the temptations confronting young men in the great cities of North America, Mr. Mott nevertheless affirmed that in non-Christian

lands the forces of evil were making far more fearful onslaughts. Impurity, intemperance, opium-eating, gambling, the caste system and kindred evils are honeycombing the nations. To counteract the skeptical spirit at home Christianity needs new demonstrations of its ability to save the most degraded. It is time, too, to reap larger harvests from seed so faithfully sown.

The practical outcome of Mr. Mott's address was the pledging in a few moments of \$13,808 toward the annual budget of the next four years. This was subsequently increased to \$15,000, nearly twice the sum raised at Cleveland in 1898.

THE SECTIONAL MEETINGS

Every afternoon section meetings were held at different points. On Thursday seven different mission fields were considered by as many congregations. The keenest interest was displayed at the gathering where the workers and persons concerned with China assembled; yet each of the other meetings developed its own peculiar worth. On Friday fifteen denominational rallies were held, the Congregationalists' meeting at the Northern Congregational Church, where Mr. Wishard was the chairman. He, with Dr. Beach and Mr. Marsh, occupied most of the time explaining the details of the Forward Movement. There was pleasant fraternization, and the ladies of the church exhibited true Canadian hospitality by serving a substantial supper, followed by felicitous words from the pastor, Rev. T. B. Hyde, Drs. Daniels and Capen, and Professor Currier of Oberlin. The visiting brethren went away with a new respect for Toronto Congregationalism.

Saturday afternoon brought together in separate groups bodies interested, respectively, in medical, evangelistic, Y. M. C. A. and Y. W. C. A. missions, while educational and literary work attracted another clientele. There were profitable conferences, too, of editors of religious and missionary papers, and of college and seminary professors.

On Sunday different churches enjoyed the ministrations of prominent men among the visiting delegates, while the rank and file had an opportunity to witness how Sunday is kept in a city dominated by Protestantism of the English type. On Monday came the dispersion to the ends of the earth of a solemnly joyous and consecrated host, inspired with a new and passionate purpose to make their lives tell for Jesus Christ.

H. A. B.

PLATFORM NUGGETS

Prayer in the sense in which we know it has no existence in the heathen world.—Bishop Thoburn.

The missionary sent out to preach the gospel is more critically and constantly studied than the gospel he preaches.—Bishop Galloway.

Our fathers did a good deal more for missions than we sometimes give them credit for, and perhaps more than we should have done had we been in their place.—J. Ross Stevenson.

Biographical

REV. SAMUEL T. SEELYE, D. D.

Dr. Seelye died in Easthampton, his home for nearly forty years, Feb. 24, at the age of seventy-nine years. He was pastor of Payson Church in that town from 1863 to 1877, and from that time until three years ago was treasurer of the Savings Bank, while he remained treasurer of the National Bank until last year. For twenty years he had been its president also. Dr. Seelye was intimately associated with Mr. Samuel Williston, the founder of Easthampton Academy, was one of its trustees until his death and gave much time and strength to its administration. His brothers, J. H. Seelye, ex-president of Amherst College, and Dr. T. S. Seelye of Cleveland, died several years ago. The surviving brothers are Pres. L. Clark Seelye of Smith College and Henry E. Seelye, Esq., of Chicago. His wife also survives him.

In and Around New York

Puritan's Activity

Nineteen new members were received at the February communion at Puritan Church, Brooklyn. These make forty-five since the beginning of Mr. Taylor's pastorate in September. The church is making excellent progress in all lines. The men had a dinner in the Sunday school room a week or so ago, with an informal discussion on methods for bringing the men of the church into closer fellowship. A new Men's Club will doubtless be the outcome. Mr. Taylor is preaching a series of Lenten sermons Sunday mornings on The Sevenfold Appeal of Christ and His Religion.

Immanuel Calls a Pastor

When Dr. Ingersoll resigned from Immanuel Church to become secretary of the Bible Society in succession to Dr. Gilman, talk of consolidation of Immanuel with Bethesda was heard, as it was three or four years ago, when both started independent careers. The same decision is reached now as then, that it is unwise to consolidate; and Immanuel has extended a unanimous call to Rev. J. Alex. Jenkins of First Church, Zanesville, O. Mr. Jenkins had been heard in Immanuel pulpit, and was known to Dr. Ingersoll some years ago in St. Paul. He is a native of Wales, but was educated in Western Pennsylvania and at Oberlin. He is only a little past thirty. If he accepts he will come to a church spiritually and financially prosperous, and to a field of almost limitless possibilities.

New Classes at Manhattan

Prof. E. P. St. John of Springfield, Mass., has begun in Manhattan Church a course of free lectures to Sunday school teachers, under the auspices of the New York Sunday School Association. Another new work at Manhattan is a Sunday afternoon Bible class for young colored men and women. Attendance thus far has been most encouraging. The new Year-Book of the church shows a membership of 271, last year's additions having been forty-two. The work of the church is becoming more and more varied as the facilities of the new building are being utilized, and it has already gained a reputation for helpfulness in the neighborhood.

Fifth Avenue Cares for Mrs. Purves

A fund is being raised in the Fifth Avenue Presbyterian Church for Mrs. Purves, widow of the late Dr. Purves. One hundred thousand dollars is the amount aimed at, and fully half of it is already in hand. An officer of the church says it must not be thought that the fund is being raised as an act of charity, but, rather, that the church feels that its debt to Dr. Purves can only be paid by adding to the comfort of his wife. It is understood that Dr. Purves left but a small estate, having spent in recent years practically all his income in living expenses and in charity. Mrs. Purves and her family are now residing in Princeton.

Money Raising in Sister Denominations

Baptists and Methodists lead in the debt-paying plans of the year. The former have just brought out to a week night meeting in a church edifice, with no banquet or other attraction, almost 400 men to hear about Baptist extension. The ambition put before them was the raising of \$1,000,000 to liquidate all church debts; the rebuilding of old sites; endowing other sites; and extending Baptist interests on upper Manhattan Island and in the Bronx. There was also talk of a denominational headquarters, probably on the site of the Madison Avenue Church, with an auditorium for Dr. Lorimer and rooms for the Home Mission Society. A committee was named to devise a plan for carrying

out these high aims. The Methodist leaders who set out to raise \$1,000,000 are going to be able to report to the New York Conference, which meets soon, that they have secured two-thirds of the amount the first year. It is for debt-paying, institution founding, and conference claimants. At the approaching annual conferences—Newark and New York East meet on the same week as the New York—no exciting question will come up. Changes in Manhattan and Brooklyn pulpits will be few. Barring the forced sale of two edifices because of changes in population, Methodist interests in New York are in good condition.

The Royal Visitor

If Prince Henry of Prussia, during his visit to this country, is kept going at the pace arranged for him in New York he will be a much wearied man at its close. His few days in this city were marked by enthusiastic receptions wherever he appeared, but a proposed visit to Columbia University had to be omitted because of bad weather and the fatigue of the royal visitor. One of the most notable occasions of his visit was the press dinner given in his honor by the *Staats Zeitung*. Twelve hundred newspaper men were present, and, as the Prince himself said, it was the largest "interview" on record. Here Prince Henry first appeared in the rôle of after-dinner speaker, and gained new friends by his wit and good sense.

Freeing the Doves

Agitation of the question of caging up pigeons and then releasing them to let so-called sportsmen shoot them has been going on in this state for some years. Sportsmen of the stamp indicated were all over the state, but the chief offenders hailed from New York and carried on their so-called sport on the levels of Long Island. By almost unanimous vote the Legislature has now passed a law forever prohibiting pigeon trap shooting, and nobody doubts that the Governor will sign it.

The Angel of the Tombs

Mrs. Rebecca Salome Foster, the "Tombs Angel," a victim of the recent fire at Park Avenue Hotel, is mourned by all who have to do with city courts and prisons. In so high esteem was she held that the criminal courts adjourned during her funeral. Mrs. Foster was a woman of broad philanthropy, who maintained toward the unfortunates in the city prisons the attitude of a mother toward her erring children, rather than that of a missionary. She was indefatigable in her work for the prisoners, and not only led many to change their modes of life but often succeeded in establishing the innocence of those in whom she had confidence. Mrs. Foster's daughter says that she does not remember the time when her mother not was engaged in some philanthropic work, but it was as a member of the prison committee of the woman's society of a local Episcopal church that her interest was engaged in the class of unfortunates for whom the later years of her life were spent.

A Liberal Giver Gone

Another of New York's philanthropists, Mr. Henry G. Marquand, died last week at the age of eighty-three. Though best known for his interest in the Metropolitan Museum of Art, which is indebted to him for many of its choicest articles and pictures, Mr. Marquand was not unmindful of other claims on his generosity and was a liberal contributor to local philanthropic societies. He gave Princeton University its beautiful Marquand Chapel, and built an addition to Bellevue Hospital in this city. The funeral service was held at the Fifth Avenue Presbyterian Church. The interment was in Newport, R. I. C. N. A.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 16-22. A Noble Purpose. Dan. 1: 8-20.

The nobility of any purpose depends upon the ideal in view and the amount of courage and persistence required to transmute purpose into achievement. Indeed, no worthy goal can be reached without opposition. Daniel stands in history as the great nonconformist. With all the temptations of a luxurious court alluring him to self-indulgence, he chose the frugal fare, the Spartan régime.

The moral and spiritual life as well as the physical, flourishes when we wisely determine to let some things alone. The man who really wants to enter the Christian race divests himself of all useless equipment. Soldiers going to battle carry just as little baggage as possible. The idea is a pleasing one, that Christianity has power to permeate all fields of life to such an extent that questionable amusements and occupations become harmless. That may sometimes prove true, but there must be a deal of religion in order not to have precisely the opposite effect. To save and transform to its better uses the theater, the card table, the ballroom, Christian must carry, thereto, a large supply of gospel dynamites, otherwise, to change the figure, instead of the boat being in the water and moving easily along, the water will be in the boat, and that means shipwreck.

Probably in few other matters does the call for nonconformity sound so loudly in the ears of youthful Christians as in this matter of drinking liquor. Almost certainly the youth moves up to the point where he will have to decide for himself regarding the first glass. It is just at this point that the battle should be fought out, for one does not have so many resources when he confronts his second glass. Will he, or will he not, be a true nonconformist? Will he stand alone in the crowd of fellows with whom he consorts? Will he defy the prevailing practice in his social set? Will he, or will he not, do what most of the fellows are doing? If like Daniel he purposes in his heart that he will live the noble life, there need not be many moments of indecision. Every youth knows what his parents wish in the matter, what his teachers would advise, what the best scientific opinion of the day decrees, what is the standard that is more and more being set for employees of railroads. He knows that Christ calls to him personally to avoid the things that hinder, if they do not positively crush out spiritual development.

To let the unsafe thing alone, that is the path of courage and of wisdom. One may not blossom into a full-fledged saint simply by abstinence from certain practices, but one who starts on the ascent toward sainthood, must over and over again say no to the tempter.

The Church Prayer Meeting

Topic, March 9-15. The Sins of the Church. Rev. 2: 1-7; 3: 1-13; Titus 2: 11-15; 3: 1-9; James 2: 1-18; Ps 79: 1-13.

The witness of the church essential to God's plan. Sins of the New Testament churches. Are these sins hindering our work for God?

[For prayer meeting editorial see page 343.]

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Chas. H. Rutan, Mass.....	\$3.00
Mrs. S. J. Sinclair, Stratham, N. H.....	2.00
Mrs. T. W. Carter, Chicopee Falls, Mass.....	2.00
H. A. G. Abbe, Nyack, N. Y.....	2.00
Rev. Reuben Thomas, Brookline, Mass.....	1.00
H. F. P., Clinton, Mass.....	1.00

The Home and Its Outlook

Twilight Thoughts

A little evening prayer, a little bed;
Two tired little feet, two heavy eyes;
Soft pillowed on my breast a curly head;
Forgetfulness bewitched with lullabies.
I kiss the dimpled cheeks, then fondly stray
Across the mem'ry meadows of the day.

What trifles filled my darling's heart with
grief,

What simpler trifles turned it into joy;
A little fall brought tears, a kiss relief,
He offered scarf and mittens for a toy.
He talked all day about his cherished plan,
To be when grown an organ grinder man.

Sleep lays my riper follies by awhile:
Does God recount them then and fondly smile?

—Harry Edward Mills.

Sunday Afternoon Occupations for Parents

In this week's Conversation Corner a number of children tell what are their occupations on Sunday afternoons. Unconsciously they reveal also the habits of the older members of the family. As a whole the letters indicate that Sunday is a happy day for the households represented and that the opportunity which the afternoon gives for home companionship is well improved. The mothers by reading and walking with the children, planning suitable occupations and special treats, evidently aim to make Sunday happy and helpful. At least six letters mention the father as having an active part in the Sunday afternoon program. He reads or walks with the young people, and in one instance "drills them in the books of the Bible." One dear little girl is so fortunate as to have a grandmother who helps to make the hours pass pleasantly. Only three children speak of singing hymns. We hope that this does not indicate any general lack of family music, for it is an occupation in which old and young can join with equal zest. Parents may find food for thought in this little symposium. It shows, among other things, that Sunday afternoon occupations for children, to be most successful, must also be Sunday afternoon occupations for parents.

If I Be I

BY MARY M. PARKS

"If I be I, as I do think I be,
There's a little dog at home that will know me,"
chanted Bess as she entered the sitting-room and dropped wearily into the nearest chair. Little Don sprang into her lap and welcomed her boisterously.

"He does know me, and I am really I,"
cried Bess, laughingly.

Aunt Rachel smiled and waited.

"Do you remember what Bob said at the breakfast table this morning, auntie?" continued Bess, slowly drawing off her gloves. "At first I was half offended. No one would like to be called a 'mush of concession.' But the more I thought of it, the more I believed it true; and I soon convinced myself that I was becoming a moral jellyfish. I am too much influenced by the people I am with. I'm afraid of offending them. I'm not positive enough."

Aunt Rachel sat silent, smiling at the excited face with its flashing eyes, firm chin and clear-cut lips. The crisp sentences dropped from them like coins fresh from the mint. Not positive enough, indeed!

"So I determined to reform at once; and when I started out calling this afternoon I resolved to be myself, to say exactly what I thought about everything talked of. First I called on Mrs. De Wet, who was a great friend of mamma's. She has known so many famous people and traveled so much that it is a delight to talk to her; but today she was full of the academy fight. I hadn't heard much about it; but it seems that it is really serious; and Mrs. De Wet blames Mr. Gray for the trouble. She burst into such a tirade against him that it took my breath away. You know how much I think of him, auntie, and what contradiction is to Mrs. De Wet; so you can see what a dilemma I was in. I forgot my resolutions and sat open-mouthed and helpless.

"It seems that she has a niece in the school who belongs to the faction that is trying to oust Mr. Gray, and Mrs. De Wet has gotten part of her information from this niece and the rest from his enemies outside the school.

"Presently my senses returned; but instead of warmly taking his part, I, very diplomatically, as I thought, spoke of his kindness to his family and to some poor people I knew, and little things like that; but not one word about his grand school work. The most I did was to insinuate that there are two sides to every story. I didn't come squarely out with that, but introduced it in a left-handed fashion. I left the house so completely demoralized that I was outside the gate before I realized I had completely failed in my undertaking, and been a disloyal friend into the bargain.

"The next on my list was Margaret Kent. Did you ever notice how many friends we have that we wouldn't choose if we could choose? Forewarned is forearmed. Mrs. De Wet took me by surprise, but I knew Margaret's failing. Why will people talk scandal? I was literally swept away, engulfed. I tried the little university settlement they are starting over in the North End. They want us to help with evening classes, and Margaret draws so beautifully I hoped I could interest her. Over and over again I went back to it, like a shipwrecked mariner to a rock, and just as often the tide of gossip swept me away again. Finally I changed my tactics and matched everything unpleasant that Margaret said with something good or clever or kind that the same person had done. Fortunately, I knew them all well, but it was so weak and cowardly. Why couldn't I have told her that I despised gossip and did not want to hear it?

"The next was Richie Haines. She was in my class at school. I tried to talk of the books we have been reading, and Richie talked fashions. It was a queer jumble at first, but you know I am not entirely oblivious to the charms of dress myself, and you can guess how it

ended. When I closed the gate I awoke to the fact that I had spent a solid half-hour in a discussion of what Bob calls 'flummiddles.' So I came home in disgust. O, dear!"

"It was St. Paul, was it not, who was 'made all things to all men that he might by all means save some.'"

"Why, Tante Rachie! You don't suppose he meant anything like that?"

"Something like that, I think. There are two ways of reforming people, dear. One way is to take them by the throat and cram it down, willy-nilly. The smoke of the martyr fires bore witness to the failure of this plan. The other way is by gentle living, by wise and kindly speech, by every grace of manner and gift of mind that one possesses to suggest, merely suggest, a better way. Such suggestions take root oftener than we imagine. To drift beside people for a little way; to be interested in what they are interested in, so far as we can consistently; to drop into their souls some seed of kindly thought; and, quite as often, to receive some good ourselves—this is the most we can do."

"I wasn't thinking of reforming any one," said Bess, mournfully. "I'm not good enough for that. I simply wanted to be myself."

"We must suppress ourselves to a certain extent and adapt ourselves to the people we happen to be with if we want to avoid unnecessary jars," replied Aunt Rachel. "It is the part of true unselfishness to do so, and often requires more strength of character than mere bluntness."

"Suppose you had 'taken Mr. Gray's part,' vigorously. Mrs. De Wet would at least have been estranged, and certainly not convinced. Argument never convinces one who is angry. If you had told Margaret that you detested scandal, she would have been hopelessly offended, for she probably does not dream that she is a 'gossip.' And Richie would have been cruelly hurt had you openly criticised her, for with all her frivolity she really wants to do right. My candid opinion is that you displayed wonderful tact; and I believe that what you thought were half-hearted attempts to be yourself were more effective than you think. If you had said one thing that you did not mean, or had deliberately tried, for selfish reasons, to hide your real feelings, you would have cause to blame yourself; but you did not."

"You're a dear comforter, auntie. You've made me despise myself much less," said Bess.

The next day Bess was making her way through a crowded store when she heard some one speak her name. Turning, she saw a carefully gloved hand beckoning to her above the heads of the shoppers, and retraced her steps.

"My dear," said Mrs. De Wet, as Bess came up, "I was much impressed by what you said about Mr. Gray's kindness to his family. I have always maintained that a man who is uniformly so kind to his own cannot be wholly wrong in any respect. I would wish not to misjudge any one; so I called on Mrs. Critzer, an

old woman who worked in the family for years. My dear, from her story, this precious Gray has a pair of wings folded away under his coat somewhere."

"I thought so when I went to school to him," said Bess, fervently.

"You thought so when you were his pupil?" exclaimed Mrs. De Wet, adjusting her eyeglasses with a touch of hauteur. "Dear me."

"Every one does not, I know," said Bess, hastily, remembering the rebellious niece. "It is so much a matter of temperament. I am sure he is a good man, and do you think we ought to condemn any one simply because we happen to dislike him?"

"Certainly not, my dear. Certainly not," replied Mrs. De Wet, loftily. "Above all things I desire to be impartial and unprejudiced. I have decided to remain neutral in this matter until I investigate further."

Bess smiled happily, for she knew Mrs. De Wet's influence was not to be despised.

As Bess pressed on, a voice at her elbow said: "Bess, do look at this insertion! Isn't it a dream? And, by the way, what was the name of that wild animal book you were talking of? Ned is so fond of reading. I am sure he would like to read aloud to us evenings, as you say Bob does. It would be a dreadful bore sometimes, I suppose, but it would keep him at home nights. And see what exquisite lace!"

Bess wrote the name of the book in the tablet Richie handed her and mingled with the crowd again.

"O Bess, you are the very person I want to see," cried a voice from the group in the front of the linen counter. "I actually lay awake last night thinking about our talk. You didn't say a mean thing about anybody, and I did nothing else. O, I made some solemn resolutions in the still watches of the night! I detest a gossip! And about the settlement? You know I draw a little. Would they like to have me take a class?"

"O, Margaret, will you? Will you go down there with me tonight?"

Margaret assented cordially; and Bess, filled with wonder, quite forgetting what had brought her to the store, went home to tell Aunt Rachel the sequel.

Winter Boughs

How tender and how slow, in sunset's cheer,
Far on the hill, our quiet treetops fade!
A broidery of northern seaweed, laid
Long in a book, were scarce more fine and clear.
Frost and sad light and windless atmosphere
Have breathed on them, and of their frailties
made

Beauty more sweet than summer's builded
shade,
Whose green domes fall, to bring this wonder
here.

O ye forgetting and outliving boughs,
With not a plume, gay in the jousts before,
Left for the Archer! so, in evening's eye,
So still, so lifted, let your lover die,
Set in the upper calm no voices rouse,
Stript, meek, withdrawn, against the heavenly
door.

—Louise Imogen Guiney.

Christ is the Lord of this house, the
guest of every meal, the unseen hearer
of every conversation.—*From the Ger-
man.*

Closet and Altar

REVERENCE

*O come, let us worship and bow down;
let us kneel before the Lord our Maker.
For he is our God, and we are the people
of his pasture and the sheep of his hand.*

We are never going to have grand trees of righteousness until they are rooted in a rich soil of reverence, and we are never, I think, going to get the requisite reverence until we find time to contemplate God's holiness; and I do not know any place that will lead us to such a fruitful contemplation of God's holiness as when we take our place near the cross. "We preach Christ crucified," because the preaching of the doctrine helps us create and preserve a sense of the holiness of our God.—*G. H. Jovett.*

What we need in our religion is fewer tears and more awe—no less sympathy, but more insight, more reverence, more dignity, more weight of mind and gravity of method.—*P. T. Forsyth.*

God is Lord of my body also; and therefore challengeth as well reverent gesture as outward devotion.—*Joseph Hall.*

O Majesty unspeakable and dread!
Wert Thou less mighty than Thou art,
Thou wert, O God, too great for our belief,
Too little for our heart.

But greatness which is infinite makes room
For all things in its lap to lie;
We should be crushed by a magnificence
Short of infinity.

But what is infinite must be a home,
A shelter for the meanest life,
Where it is free to make its greatest growth,
Far from the touch of strife.

Thus doth Thy hospitable greatness lie
Outside us like a boundless sea;
We cannot lose ourselves where all is home,
Nor drift away from Thee.

Great God! our lowliness takes heart to play
Beneath the shadow of Thy state;
The only comfort of our littleness
Is that Thou art so great.

—*F. W. Faber.*

Reverence is also one of the sure foundations of character. . . . It is only as the soul is bowed before the things that are lovely that it will carry itself both bravely and tenderly.—*Ian Maclaren.*

O God, whose blessing upon study is larger vision of the truth, let reverence grow with knowledge as we bring the light of intellect which Thou hast kindled to the study of the world which Thou hast made. Reveal more of Thyself in each discovery. Let Thy light shine in every cloud of mystery by which our sight is barred. From all conceit of our imperfect knowledge, from all confounding, ignorant guesswork with Thy perfect truth, from all denial of Thy presence and the working of Thy Spirit among men, in Thy merciful kindness deliver us, O God. Keep in our thought a true proportion between the knowledge that vanisheth away and the graces of the Spirit that endure. And make us better students of Thy creative work on earth for our reverent humility and heavenly-mindedness. Amen.

Tangles

16. ENIGMA

In choicest regions of the earth
I lived before a heart had birth.
I thrived in sunshine, danced in air,
Ere Adam saw his helpmate fair.
I lived and grew for many a year
Without a pain or sense of fear.
Then I was hustled out of sight,
And put in prison dark as night.
And there I lay in slumber sound
Till I at length by men was found,
Who opened wide my prison door,
And me upon their shoulders bore
To cot and palace, church and hall,
To prove a blessing to them all.
A useful thing I aim to be
Since men from bondage made me free,
I help mechanics night and day,
And show night-travelers the way.
So many useful things I do,
You'll own my words of praise are true.
You see me every day and night,
As he will know who guesses right.

W. T. S.

17. ODD GEOGRAPHY

In a Western state find the following counties;

1. A body of water nearly surrounded by land. 2. A body of water entirely surrounded by land. 3. A useful metal. 4. A limb. 5. A stonecutter. 6. An ant. 7. A royal friend of Columbus. 8. An alluvial deposit formed at the mouth of a river. 9. A French general killed at Quebec, 1759. 10. The seventh President of the United States. 11. An Ojibwa. 12. The eighth President of the United States.

DOROTHEA.

18. TRANSPOSITION

Some noble trees within a forest stood.
I cut them down and sawed them into wood,
And, when their composition well was mixed,
And in another order quite was fixed,
Unto a limekiln burner straight I went
And to him there the SECOND did present.
And ere a dozen flying days were told
He had my PRIME and I his shining gold.

H. C. L.

ANSWERS

11. Tick.
12. The bee would travel 44 yards while the pigeon was flying 43 yards, 2 feet; that is, for equal times the distances are as 132 to 131. Hence the one-hundred-and-thirty-second part of the distance from Hamme to Ryern is 43 yards, 2 feet, and this required distance is therefore 5,764 yards.
13. 1. Sable. 2. Orange. 3. Barrow. 4. Fear. 5. False. 6. Flattery. 7. Clear. 8. Race. 9. Ray. 10. Cod. 11. Foulweather. 12. Wrath. 13. Bald Head. 14. May. 15. Horn. 16. Scott. 17. Amber. 18. Farewell. 19. Lookout.
14. Carrot, pear, bean, peach, grape, onion, radish, potato, orange, melon, pea, apple, turnip, tomato, beet.
15. House: hose, hoe, us.

TANGLE SOLVING

As was expected, tangle No. 9 proved decidedly difficult. Most lists of the books and authors were far from complete, many so small that the solvers did not venture to send them in, but all names were correctly given by: Alice Kimball, 16 Montague Street, Providence, R. I.; Rev. Henry Lincoln Bailey, Longmeadow, Mass.; E. B. D., Springfield, Mass.; Mrs. C. H. Cooper, Mankato, Minn.; C. B. Maltbie, Falls Village, Ct.; Miss Danforth, Auburndale, Mass.; J. E. D., Waterbury, Vt.; and Margaret C. Rankin, Peekskill, N. Y. Of these lists four have features of unusual merit. Mr. Bailey's deserves the palm for neatness and convenient arrangement, and Mrs. Cooper's also is a model of beauty and accuracy. But the prize is awarded Miss Kimball. Mr. Bailey declared that the prize-winner must have spent more time than he had, and he is surely quite correct, for the winning list is not only complete and perfect in the names, but every book name has been appropriately or wittily illustrated by a picture clipped from some magazine or other publication. As a whole it is probably the most novel and original piece of work Tangles has yet received from any solver.

The author of the tangle made a slip—which has not been counted against any solver—in giving James M. Barrie as the author of "Aftermath," a book by James Lane Allen; and from the published answer was dropped "Days Like These, Edward Waterman Townsend."

For the Children

Anecdotes of Kaiser Wilhelm and His Sons

BY MAUDE BARROWS DUTTON

The visit of Prince Henry to the United States has aroused new interest in the royal family of Germany and recalls to me some of the stories I heard when in

rassed officer appeared, the Kaiser quietly stepped aside and drove home. As the officer already imagined his dismissal papers unfolded before his eyes, he was not surprised when a royal lackey entered the room and presented him a package "from his Majesty the Kaiser." With a heavy heart the man took off the wrappings and found—a little alarm clock.

The Emperor has a large family—six sons and one daughter. Crown Prince Friedrich Wilhelm is nineteen years old, and little Princess Victoria, the youngest, is nine.

Soon after the birth of Victoria, Prince William was asked her name. With a shrug of the shoulder he replied, "O, it's only a girl. It's name is Princess Baby," and the name has always clung to her.

Next to the Crown Prince comes Eitel-Frederich, scarcely a year younger and constant companion of his older brother. The third, Adelbert is to follow in the footsteps of his uncle, Prince Henry, and be a sailor prince. Then comes August William, who is fifteen, and Oscar, thirteen years old, named

When all the princes were younger and were home together there were lively times in the old Schloss. One day they found amusement in running down a little, iron, spiral staircase and popping suddenly out into the court, so as to make the guards stationed there jump to their feet and present arms. Then back scampered the little princes, only to reappear three minutes later. How long this would have continued is hard to tell had not the Kaiser, whose working room looked out on the court, sent down a lackey to see "what all the racket was about." So this fun had to be given up, and the little princes were compelled to return meekly to the playroom.

At another time, when the Emperor was holding a private conference with some of his ministers, he was disturbed by loud whispers in the anteroom. Excusing himself, he stepped outside just in time to see the climax of the frolic. On the floor in a row stood the fine tall silk hats of his ministers. Directly in front of each was stationed a little prince, the Crown Prince heading the line.

"When I count three," he had commanded, "we'll all sit down."

The Kaiser arrived just as the "three" fell from the Crown Prince's lips, and he had the pleasure of seeing his ministers' fine hats completely crushed by his small sons. Is it to be wondered at that the Kaiser says he has "six of the worst boys in Berlin"?

One of the first things that the Crown Prince did after he had come into possession of this title was to inform Eitel-Frederich that he was now the Crown Prince and must evermore be obeyed. Of course, Eitel-Frederich rebelled against this, and in the midst of blows which ensued the father came in. He was very

Berlin of the Emperor's childhood and of the young princes, now big boys:

One day when Emperor William was a small boy some one came to his grandfather, William I., with the complaint that little William could not be broken of crying and screaming every morning when he was washed. The grandfather knew the child's disposition, and after a moment's thought made this suggestion: "Tomorrow, if William objects to his morning toilet, let him go to breakfast with dirty hands, but order the guards not to salute him."

The plan was decided upon and next morning the boy's father was not surprised when Prince William stamped into the room, holding his head high and scowling.

"Father," he cried, bringing his little fist down on the desk, "tell grandfather to have those guards dismissed at once. Not one of them saluted me as I came through the hall."

For a moment the father feigned great astonishment, but then said, "My son, your hands are not washed, your hair is not brushed. The guards could not have recognized you; they probably thought some little street boy had come into the palace."

It was a humble little prince who walked back past the guards to his room to wash his face.

Soon after he became Emperor William II., he suddenly decided to visit a cadet school, not far from Berlin. The time for the classes to be called was eight o'clock, and one minute before the clock struck the boys were in their seats but no teacher had appeared. Exactly on the hour the Emperor rose and began the recitation himself. When the embar-

for the King of Norway and Sweden. Last of the boys is little Joachim, who is eleven.

The winter home of the princes is in Berlin, in a large palace at one end of the Linden, looking out over the Schloss Place and the bridge, with its celebrated equestrian statue of the Great Elector.

As a child the present Crown Prince took a great liking to this statue and wanted very much to know the horse's name. His governess could not tell him, so he went to papa; but he, too, had to shake his head and confess he didn't know. Grandpa and great grandpapa, Kaiser Wilhelm I., were visited in turn, but neither knew, and at last the little prince went to grand-mamma, thinking surely she would know. But again he was disappointed. He thought a moment and then, turning to his grandmother, said, "Well, just as soon as ever I get to heaven I'll hunt up the Elector and his horse and I'll ask him."



The Five Older Princes when Children



Latest Picture of Emperor William's Six Sons

angry at the cause of the dispute, and gave both boys a good shaking, telling them that he was the Kaiser, and both were to obey him.

A few days later the Emperor found the Crown Prince talking loudly to a guard. He inquired into the matter, and found that the guard had forgotten to give the prince the title, "royal highness"—a title belonging, as regards princes, exclusively to the Crown Prince—and had said merely "prince." The insulted little seven-year-old had hit him in the face. The Kaiser, resolving to take this foolish pride out of the boy, is said to have given his son a sound whipping there in front of the guard.

As Eitel-Frederich was much the stronger of the two he often got the better of his older brother. Yet one day the Crown Prince gained the victory. They were studying together, when suddenly Eitel-Frederich gave his brother a big push under the table inviting him to come out if he dared. The Crown Prince made a frantic grab at the table and succeeded in seizing an ink bottle.

"Now let me out, Eitel-Fritz, or you'll get soaked," cried the Crown Prince, triumphantly. Of course Eitel Fritz would not give in, so a moment later the contents of the ink bottle were streaming over his head and face and clean white sailor suit.

must have heard much in Jerusalem about the new sect and their alleged Messiah, and may have known that the country was full of Nazarene refugees. Perhaps something in Philip's appearance, or in the significant wording of his question, made him surmise that here was a Nazarene. Philip, with his heart full of the message that he had now for several days had no opportunity to deliver, sat down beside him and went eagerly over the Nazarene argument, doubtless particularly emphasizing the unresisting suffering of Jesus [vs. 32, 33, 35]. He probably called attention to the supernatural circumstances that had led to their meeting, and certainly urged the necessity of faith and baptism [v. 36].

After the baptism Philip felt himself constrained by the Holy Spirit to hurry away [8: 39], and the two men, after these few moments, ever after memorable in the thought of the eunuch, separated. The eunuch read Isa. 52: 7 in his roll with a new appreciation of its meaning!

4. *A typical instance of evangelization.* All the agencies connected with the introduction of a man into the kingdom of God stand out here with notable distinctness: the planning God, who saw the eunuch leave Jerusalem without hearing the testimony, and who hurried a witness to him; the ready witness into whom God's Holy Spirit could think a thought with the assurance that it would be so instantly transmuted into action as to make the witness an incarnate volition of the living God; the Scriptures in the hands of the man about whom these mighty forces were gathered; the believing man, and the sacrament of baptism. A man, in intimate association with and directed by the Holy Spirit, in the light of his own experience so explains the Word of God to his fellowman as to bring him to penitent faith in Jesus the Christ, baptizes him, and sends him on his way rejoicing.

The Year in Grand Rapids, Mich.

Grand Rapids churches have had a year of strengthened finances, increased membership and sound progress. First Church has added a second pastor to carry on the Sunday school work, has paid off its old debt, and never was so strong in membership or financial ability. Second has made a large net gain in membership, and has undergone thorough reorganization. South met all its obligations, greatly increased its benevolences, and added to its sinking fund to care for its funded debt. Smith Memorial has changed pastors, without loss of time, and reports increased audiences and better organization. East Church has increased its membership twenty per cent, owes no debt, and in gratitude has organized for the first time a missionary society. Plymouth has improved its property, gained ten per cent. in membership, and solves the evening service problem by its enthusiastic Young People's Society. Barker Memorial has harmonized its differences, increased its constituency, and owes no man anything except love. Avery Chapel, with a prosperous Sunday school, has begun evening services with Rev. P. H. Metcalf as preacher.

The churches are in close and happy union; the pastors meet every Monday and consult about the interests of the denomination in the vicinity. While the city has grown forty per cent. in ten years, Congregational churches have doubled in number.

D. F. B.

The Campaign of Testimony*

XI. The Testimony Delivered to the Ethiopian Eunuch

By PROF. E. I. BOSWORTH

1. *Another forward step.* Luke seems to regard the baptism of a certain distinguished Ethiopian official as a step forward in that process of liberalizing the minds of the Nazarene leaders which finally ended in their full recognition of the eligibility of all Gentiles to the privileges of the kingdom of God. It is difficult to ascertain just what the advance step here taken was. The Ethiopian seems not to have been a God-fearing Gentile like Cornelius [Acts 10], for Luke seems to regard the case of Cornelius as the first of its kind, and represents this to have been the opinion of the church [Acts 15: 7]. Neither was the Ethiopian a full Jewish proselyte, for if he had been there would have been no advance involved in preaching the gospel to him. Perhaps the most probable supposition is that Luke regarded the instance as a case in which religious prejudice against eunuchs, which existed in some quarters, [Deut. 23: 1] was discarded. It is significant that in Isa. 56: 1-8, where this prejudice is recognized, eunuchs are classed with God-fearing foreigners, and both are encouraged to hope for acceptance in the day of Jehovah's "salvation." Inasmuch as the case of God-fearing foreigners (not full proselytes) was soon to be taken up by Luke [Acts 10], he may have thought it appropriate to cite in close connection this instance of the acceptance of a eunuch. The incident, so conceived, also naturally takes its place with the preaching to the Samaritans, so closely associated with it in the narrative [8: 5-25], as a liberal recognition of classes not wholly outside the pale of Judaism, preparatory to the more radical recognition of foreigners.

In this conception of the situation the official was probably a Jew, holding high position under a foreign government, as did Daniel in Babylon, and called a "man of Ethiopia" [v. 27] because he lived in Ethiopia, just as the author has already called certain Jews "Parthians" because they came from Parthia [Acts 2: 5, 9]. He had come many hundreds of miles from the Abyssinian plateau to celebrate some feast of the Jewish calendar, and

was now whiling away the long hours of his return journey by reading aloud from the prophecy of Isaiah. He had evidently just finished our fifty-second chapter [Acts 8: 32; Isa. 53: 7], and his memory of the beautiful temple he had just left was merging with visions of the city's future Messianic glory [Isa. 52: 1-3, 9, 10]. He had come abruptly upon the strange, deep minor note of the fifty-third chapter.

2. *The invisible superintendence of details in the campaign.* Luke, as usual, emphasizes the fact that God instigated and approved this new forward step. In the midst of the great Samaritan revival Philip was astonished one day to find himself divinely directed (perhaps in a vision) to start about noon [Acts 8: 26, R. V. margin] for the great trunk-road that led from Jerusalem to Egypt by way of Gaza. He left his wife and little daughters [Acts 21: 8, 9], and went on his lonely way wondering why he had been sent. As he drew near the road he saw a chariot and attendants suitable to the needs of a man of rank. In obedience to an impulse, which he regarded as produced by the Holy Spirit [8: 29], he ran to join the company, and found in what followed abundant evidence that God had planned the meeting. His departure from the Samaritan capital had been timed by an unseen intelligence so exactly as to secure a meeting at this intersection of the ways. It must have given him an exhilarating sense of co-operating with the unseen God to find himself the object of such evident superintendence.

3. *The interview.* As Philip reached the chariot he recognized, perhaps with a deepening sense of God's planning, that the gentleman was reading a section of Isaiah considered by the Nazarenes to be descriptive of the Messiah. He instantly asked the traveler whether it could possibly be that he understood the real meaning of what he was reading. The officer replied that he did not, and asked his questioner to ride with him and explain it [8: 30, 31]. It seems at first thought strange that a distinguished officer should ask aid of a chance pedestrian, but he, too, like Philip, may have been specially prepared for this meeting. In any case he

*The Sunday School Lesson for March 16. Text, Acts 8: 29-39. International Lesson, The Ethiopian Converted.

The Conversation Corner

How to Spend Sunday Afternoon

DEAR CORNERERS: A few weeks ago (Jan. 25) the ? was asked what we did on Sunday, especially after we got home from church and the Sunday School—perhaps the young minister who asked it finds it a problem what to do with his children! Well, I have waited until all American Cornerers have had time to answer, and now that I have heard from the Pacific Coast we will print as many letters as the page will hold. D. F. says he will "set them in nonpareil," whatever that is. We will begin with the state nearest Boston, and then follow the geographical order.

MASSACHUSETTS

Dear Mr. Martin: I spend my Sunday afternoons playing the Bible game (like authors), reading, and in the evening I find Bible questions. I like my Sunday afternoons very much.

Somerville.

ORDWAY T.

Dear Mr. Martin: I will tell you what I do Sunday afternoons. Yesterday, after dinner, I read for a while, and then tried to help Warren, who was writing verses, which he does every Sunday, and I made pretty work of it! Then I went over to Auntie's and brought home some things to draw, which Warren and I drew. I cannot remember what else we did.

Cambridge.

JOHN T.

Dear Mr. Martin: We go to church and Sunday School every Sunday, rain or shine. After dinner we print our S. S. card. Then we sometimes print texts, or make scrap-books for other children. After that Caro or mother or father reads. If the snow has just come, mother lets us shovel off the steps. In spring we go for a walk. Your loving

Brookline.

JOHN K.

Dear Mr. Martin: We have Sunday School after Sunday morning service. I belong to the Primary. Last Sunday afternoon I went for a short walk with Papa to Pine Banks. Sometimes we go to Boston Rock, where we can see the State House and a bit of the Atlantic Ocean. At 4 o'clock I went to the Junior Endeavor meeting, and read a verse.

Malden.

JAMES S.

Dear Mr. Martin: I saw your ? in the Corner. When it is pleasant, I go to walk in the woods with my brothers and sisters, and sometimes papa goes with us, if he is not too busy. When it is too rainy or cold, I read the Conversation Corner or some nice book, or mamma reads aloud to us. Then I write letters to my brother and sister in college.

North Abington.

FRANCES B.

Dear Mr. Martin: I am almost five years old. Grandma reads to me the stories in *The Congregationalist*. She shows me the pictures in *Pilgrim's Progress*, and we guess Bible stories. [The mother adds this explanation: We each of us describe scenes in Bible history, without mentioning the persons, and in this way she has learned the names of the Bible heroes.] I go to S. S. every Sunday and paint the picture cards. Good by.

Marlboro.

CORABEL R.

Dear Mr. Martin: After coming home from church and Sunday School I read my Sunday School book, and go to Junior Endeavor at 3.30. Then I study my S. S. lesson for next week, and usually sing with my father and mother. In the summer we usually take a walk in the woods near the house.

Northbridge Center.

HELEN F.

Dear Mr. Martin: Sunday afternoon I read, crack nuts, and pop corn. Later, we have a sort of concert in which we have Bible verses, give Bible characters for the others to guess, and papa drills us in the books of the Bible. I go to bed pretty early. In the summer I go out with my mother, brother or sister, and look for birds' nests, or I get up in a tree and read.

Buckland.

ALBERT R.

MAINE

Dear Mr. Martin: I go to church morning and evening and to S. S. In the afternoon I sometimes take a walk with mamma and papa. We have moved, since you were here, so near the water that we can almost catch a fish from our back door. So I go down on the beach sometimes or go out on the lawn and watch the boats. When in the house, I read books from the S. S. library and the public library.

Eastport.

EDNA R.

Dear Mr. Martin: Sunday afternoons I get my Sunday School lesson. I can't go to church or Sunday School in the winter, because it is 7 miles to the Congregational church. Mother reads me Bible stories and *The Congregationalist*, and other Sunday reading the dear little fellow in Somerville,

Mass., sends me. [I "guess" that is the same boy who writes us the first letter above!—Mr. M.] Then I have to do my barn chores, feed 50 hens, feed 5 calves with hay and water. I give them turnips I cut up Saturday night. I fill the wood box with wood. I say my prayer and go to bed early. Your true friend,

Milo.

TOM H.

NEW HAMPSHIRE

Dear Mr. Martin: Sunday seems the shortest day in the week to me. I usually go to walk, but not in the woods in this weather. I read *The Congregationalist* if I have not during the week. Sometimes I put a puzzle together called "Temple of Knowledge." It has a book of the Bible and the number of chapters on each piece. The best hour of the afternoon is when mamma reads to me, just now we are reading "Life of John G. Paton for Children."

Winchester.

FREMONT E.

VERMONT

Dear Mr. Martin: My little boy, six years old; having earache, had a Sunday at home. He had his Sunday play—"church"—consisting of a host of paper dolls, with long, thick blocks for seats, boxes and books for choir and pulpit, and singing-books cut out of paper. He was perfectly happy and quiet till two o'clock, when he asked if he couldn't play "church supper." He played that as quietly till four o'clock, when he asked if it wasn't "dinner time!"

West Brattleboro.

MRS. B.

RHODE ISLAND

When in the country, in vacation time, I often spend a part of Sunday afternoon in the woods. When at home I read the *Youth's Companion*, or some other paper. Quite often I go down to the Y. M. C. A. for an hour or two. If you have no objection, I am coming to see you the next time I come to Boston. [This boy is so modest he does not wish his name given. I hope he will call on me—the interview shall be entirely private!—

MR. M.]

CONNECTICUT

Dear Mr. Martin: After I come home from Sunday School I usually go out walking with my father, either to the woods or to a high rock, from which we can see the Sound and Long Island, as if you were within one mile of it. Afterwards I read a book or take a nap. In winter I usually go to Junior Endeavor. I do not read the books that I do on other days, but more religious books.

Stamford.

OLIVER R.

NEW YORK

My Dear Mr. Martin: I usually spend Sunday afternoon in reading. This P. M. I read a book of 375 pages named "Jed." It was a story of the Civil War. [If the book was worth reading at all, I think you should have read it more slowly.—

MR. M.]

ROSS MCR.

Saratoga Springs.

OHIO

Dear Mr. Martin: Sometimes my sister and I play the Bible game, or we sit and talk about last summer and next summer. Sometimes we go for a short walk. My mother reads aloud to us from the history of America or England, or stories and articles from the Sunday magazines. We are now reading "Ben Hur," and have with it a book of photographs about the Holy Land. Among the books we have read are Uncle Tom's Cabin, Hans Brinker, and some of Abbott's stories. We use maps and encyclopedias to look up what we read about. One snowy Sunday we read "Snow Bound," and all the poems we could find about the snow. At Christmas time we read all the Christmas stories and poems we could find. When we were smaller we made a "Christmas scrap-book," cutting beautiful pictures from old magazines and papers, showing Christ's life on earth, and pasting them in order in the book. I forgot to say that *Pilgrim's Progress* was the best book we ever read.

Cleveland.

CHARLES M.

ILLINOIS

Dear Mr. Martin: On Sunday afternoon I read my Sunday School paper, and also some book. Sometimes I take a walk and see Lake Michigan, which is about four blocks from where I live. Dr. Loba has been to India, and he gives lectures every Sunday afternoon which are very interesting. When we get home uncle plays and we sing out of Gospel Hymns, so the day is well taken up and seems short.

Evanston.

HAROLD L.

MICHIGAN

Dear Mr. Martin: I read the *Wellspring*. We usually have apples or pop corn, and sometimes crack hickory nuts. Yesterday my brother and I spent two hours tramping around among the springs. One was frozen into a beautiful dome of ice. I read the same books on Sunday that I do on other days, for the reason that I do not ever

read books which I cannot conscientiously read on Sunday.

Reed City.

WREN T.

NORTH DAKOTA

Dear Mr. Martin: If the weather permits we go for a quiet walk. If not, we talk or read, and mother plays and we sing hymns. We make no distinction in our reading from other days.

Niagara.

ANNIE C.

NEBRASKA

Dear Mr. Martin: After dinner in the summer we usually take a walk, or go to ride in our buggy in the country. In the winter we read or write letters. I read the *Youth's Companion*, the *Wellspring*, and a book of Bible stories.

Lincoln.

MARJORIE S.

OKLAHOMA

Dear Mr. Martin: We have S. S. in the morning before church in our new Congregational church, and I pass the books at church. My papa and I nearly always walk out after dinner.

Anadarko.

WILLARD C.

FLORIDA

Dear Mr. Martin: I go to church and S. S. in the morning, and in the afternoon I write letters and read S. S. papers. Once in a while I go out in our pasture looking for wild flowers. Sometimes I hitch up my pony and go for a drive about sunset. Sometimes, too, I play the piano all the afternoon for papa's benefit.

Pomona.

EMMA O.

COLORADO

Dear Mr. Martin: In the morning I go to church and S. S., in the afternoon to Junior Endeavor. At home I read, and when it is pleasant I play in the yard. Mamma reads to us in the evening. It is too far to walk to the Foot-hills! I thank you for the "stifkit." Your "guess" was right—I was named for Rev. L. Payson Broad, and I was born in Topeka.

Denver.

WALTER BROAD V.

My Dear Mr. Martin: We spend our Sunday afternoons going to a little Sunday School near our house. Afterwards we learn Bible verses, and then mother gives us something nice for a treat.

Colorado Springs.

RUTH F.

CALIFORNIA

Dear Mr. Martin: It has been a long time since I wrote you, but when I saw a request asking what the Cornerers do Sunday, I thought I would tell you. I spend the afternoon in cutting out pictures, representing Bible scenes, from papers, old magazines, etc., and arranging them as nearly as possible in chronological order. I have now about 300 pictures, beside about forty Madonnas.

Corona.

HOLLAND B.

OREGON

Dear Mr. Martin: Considering the matter as a whole, I fear there is a laxity of Sunday observance here as compared with the East. Here in Pacific University Sunday study is tabooed by those connected with the church or Christian associations, and there is a tendency toward reading a better class of books than on week days. There is very little sentiment against letter-writing or the afternoon walk. I think in the University a majority of the students are conscientiously trying to observe the Sabbath each as he thinks best.

Forest Grove.

HORACE T.

What a variety of correspondents! From the little girl who prints her letter to the university student; ministers' children and farmers' children; from city and country; from the East, the Interior, the West and Florida; but all good, well-trained children—else they wouldn't be Cornerers!

They all agree in wishing to keep the Sabbath Day, and to make it a pleasant day. Jesus was Lord of the Sabbath, and while he always attended church, he walked in the fields with his disciples, he visited where he could do good and make others happy. As to reading, I myself draw the line against novels and magazine stories on Sunday, though they might be read properly in the week. Let us keep in mind the double design of the Sabbath—for rest and for educating ourselves in the Christian life. I like the idea of writing letters to absent members of the family, or others whom we may help, and of making illustrated scrap-books, in connection with Bible and other reading. There is not room for letters from a few O. F.'s.

Mr. Martin

The Literature of the Day

A New Life of Christ

The life of Christ which the world desires to see written is one in which the portrait of the Master shall be drawn correctly, his teachings unfolded in their perennial interest, and the swift and fateful drama of his life clearly shown. This literary and artistic ideal plainly inspires Mr. Dawson's effort.* The omission of footnotes, the exclusion of alternative opinions, and the avoidance of theological speculation secure the positive tone which is essential to the literary form; but such dogmatism has its perils, since compliance with the canons of interest and beauty cannot guarantee infallibility.

The strongest feature of the book is the dramatic rendering of the history. The ripening moods of populace and cabal, the growing loyalty of the disciples, the maturing consciousness of Jesus himself are sketched with full knowledge and great skill. The dramatic vitality of the story, however, is in the chronological sequences much more than is allowed to appear, for the topical order does scant justice to that moving tide of life across which it thrusts its chapter headings as booms to catch and mass the dispersed matter. In spite of the prevalence of a topical order in the gospels, to a surprising degree the order of time can be discovered. Not the scientific topical order, but the dramatic order of time is best suited to the writer's purpose.

These topical masses are due in part to an attempt to arrange the teachings of Jesus. This is necessary because the author fails to trace their connection with the simple character of the Master, and to ground them in his ultimate conception of fellowship with God. The result is an ethical mosaic at one's feet, and not that spiritual likeness before which the heart bows down.

The portrayal of the Master himself is intelligent, appreciative, reverent. The fault of the representation is an impressionist use of feeling. A purple haze takes the place of the familiar halo. More and more Jesus yields to an ecstatic mood, and after the transfiguration he moves in an exaltation that borders on insanity. The effect is heightened by the free use of the psychological and occult vocabulary. Jesus casts out demons and heals the sick, but the demon is hysteria and healing is the effect of his "overwhelming personality." These mysterious powers from the psychical abyss often produce results in no way distinguishable from miracle; yet as the witnesses were ignorant of science and had no base line in the order of nature, their naïve accounts, however honest, constantly confound the natural and the supernatural. To appraise the miraculous in each event is the task of criticism, as the author points out. If in advance of critical discrimination the nomenclature of the psychological amateur is adopted, although the portrait of Christ gains a meretricious splendor from these dazzling lights, it unquestionably loses some portion of that serene

beauty which has been the joy and consolation of the rational mind.

Interesting as this rendering of the life of Christ is—its freshness of conception and its charm of style will appeal to a large and growing constituency—it must be regarded as a fresh challenge to historical criticism rather than the final literary form of its assured results.

Japanese Art*

This is the joint work of a father and daughter, the former the artist, the latter the writer. The pictures are many of them of great beauty, and admirably reproduced in color. The text accompanying them is a running commentary on Japanese life and its inseparable companion, Japanese art. Miss Menpes is a thorough convert to the Japanese point of view. "It would be utterly impossible for the Japanese to keep art out of their lives," she says, and almost in the same breath, "But here with us in the West it is different. We have no art, and our methods merely lead us to deception." These sentences express at once the strength of the book on the literary side, growing out of its sympathy with the people it describes, and also its weakness in a certain overquickness of judgment and narrowness of taste. But if we come to it for an impression of a life which is artistic and the art manifestations of which are singularly individual and beautiful, we shall find much to enjoy and much to learn. With all this beauty and its scattered fire of impulsive statement and description we greatly miss the index, which ought to have been supplied with the book.

A Bohemian Classic

Komensky, Latinized Comenius, was a minister of that reformed church of Moravia and Bohemia which was ruthlessly crushed out by the Austrians in the Thirty Years' War. He took refuge with a Protestant nobleman of Bohemia, was elected bishop of the exiled church settled in Poland, and died an exile in Amsterdam. He was one of the foremost educators of his time, but his most lasting work was this allegory,† which, with the Bible translation known as the Bible of Kralice, is the chief monument of that ruined Czechish national literature in the moment of its flowering.

The fury of the Roman Catholic authorities in their nearly successful attempt to suppress this book is just a little puzzling. It has none of the polemic bitterness of Luther. Almost the worst thing Komensky has to say of the priests is his characterization of the "order of the clergy, by means of whom others avoid practicing religion." But this is in itself a stinging criticism of the whole Middle Age conception of religion.

*Japan: A Record in Colour, by Dorothy Menpes, illustrated by Mortimer Menpes, pp. 207. Macmillan Co. \$6.00 net.

† The Labyrinth of the World and the Paradise of the Heart, by John Amos Komensky, edited and translated by Count Lutzuw, pp. 347. E. P. Dutton & Co. \$1.50 net.

The Labyrinth is an allegory of life under the figure of a city, which constantly reminds us of Bunyan's Vanity Fair. There is the same use of significant names as in Bunyan, and a trial of the Christian by the wicked in which the two allegories approach most closely. The pilgrim, guided by Falsehood and Impudence, but not quite blinded, finds vanity everywhere, and the tone of the first half of the book is sad. The second half expresses in mystical fashion the true life of the Christian in its contrasted peace, beauty and truth. The world is dark—Komensky had just lost all he possessed at the hands of the brutal Austrian soldiers—but there are hopes of light and promises of cheer. The melancholy humor here gives place to a heavenly-minded confidence.

The relation of Komensky to the present Moravian or United Brethren Church is of much interest, as is this book in its relation to the reawakened Czechish national spirit, so hopeful and troublesome in Austria just now. Count Lutzuw has given us a smooth and idiomatic rendering, which only now and then betrays the hand of the foreigner. This is the first translation of the Labyrinth which has appeared in English, and it is well worthy of attention from the student of history in its relations with the kingdom of Christ.

The New Books

RELIGIOUS

A Primer of the Christian Religion, by George Holley Gilbert, Ph. D., D. D. pp. 76. Macmillan Co. \$1.00.

This is a series of eighty-five questions and answers, apparently prepared as a catechism, each answer being explained by a note, with Scripture references appended. It is a digest of the facts and teachings of Jesus Christ presented in straightforward, simple language; is reverent, compact, clear, recognizing the supernatural basis of Christianity and Jesus as "the Messiah and Saviour, the perfected revealer of God and the perfect teacher of godliness." Perhaps the answer to which most objection will be taken is this one: "Jesus regarded the Old Testament as containing a divine revelation—a revelation, however, which was fragmentary and mingled with teachings that did not express the will of God." The printing of these questions and answers in a volume of this size requires as many blank pages as printed ones. Should this catechism be found acceptable, it will doubtless be issued in a smaller and popular form.

The Temple Bible: Exodus, edited by A. R. S. Kennedy, D. D. pp. 150; Leviticus, edited by J. A. Paterson, D. D. pp. 112; St. Matthew and St. Mark, edited by the Dean of Ely, pp. 194. J. B. Lippincott Co. Each 40 cents net.

These three little volumes, in typographical arrangement, introductory essays, notes, maps, illustrations and tables of contemporaneous history, amply fulfill the promise of the prospectus of the Temple Bible. The introduction to Exodus, by Dr. Kennedy, states briefly, but comprehensively, "the latest accepted results of the best criticism." He affirms that modern Old Testament scholars are substantially agreed that the five books of Moses were not written by Moses. Dr. J. A. Paterson, in his essay on Leviticus, accepts and explains the evolution theory of Biblical criticism. Dean Stubbs of Ely, in his introduction to the gospel of St. Matthew, dwells mainly on Christ's idea of the kingdom of heaven, of God and of man, and his method of ethics. He also stands firmly on the ground that criticism is a duty for our present time,

*The Life of Christ, by Rev. William J. Dawson, pp. 452. Geo. W. Jacobs & Co. \$1.50 net.

"and through duty alone lies the way to truth and peace." The arrangement of passages in works of well-known English writers suggested by words or incidents in these books of the Bible is the fruit of much reading and of high value.

St. Paul and the Roman Law, by W. E. Ball, LL. D. pp. 218. Charles Scribner's Sons. Imported. \$1.50 net.

The title is misleading. The book, following Dean Milman and Sir Henry Maine and finding suggestion in the threefold inscription on the cross, is an attempt to trace the origin of the forms and doctrines of the church to Roman law, Greek philosophy and the uncanonical Scriptures of the Jewish church. The first half of the work is of speculative interest, and looks to a master of the history of civil jurisprudence to give the correct meaning to such words as "testament," "adoption," "heir." The fallacy is in the assumption that Paul gave a religious sanction to any system of equity. In the discussion of St. John and Philo the writer holds that in the history of religion we do not trace a continual advance, but action and reaction between anthropomorphism and spirituality.

FICTION

The Second Generation, by James Weber Linn. pp. 305. Macmillan Co. \$1.50.

Indiana is the birthplace of the hero of this strong and interesting story, and Chicago is the scene of his experience of journalism, love and politics. The sins of the fathers are visited upon the children, but the tragedy of the tale is relieved by cheerful pictures of happy love and faithful friendship. Some of the characters are portraits, and the whole book gives a vivid picture of the strong and deep, if often turbid, currents of life in the great city of the Interior. The story holds attention closely and will be discussed.

In the Wyoming Valley, by Everett T. Tomlinson. pp. 360. American Baptist Pub. Soc. \$1.00 net.

A tale of the massacre of 1778 in Pennsylvania, when the Tories and Indians surprised the Continental army. As a whole it is sensational. The legend of Count Zinzendorf's singular escape from the Indians while he was preaching to Moravians is well told.

The Secret of Maxshelling, by E. Everett Green. pp. 320. E. P. Dutton & Co. \$1.50.

The historical background of this book has to do with the time of the Spanish Armada, the threatened sway of the Pope in England, and the cruel plots of the Inquisition throughout Catholic lands. The author's imagination does not seem to be equal to these large scenes. The story is rarely suggestive, never absorbing.

Eather Mather, by Emma Louise Orcutt. pp. 208. Grafton Press.

So crudely written that there is nothing to sustain even a languid interest. The characters are weakly described and not allowed to act.

MISCELLANEOUS

Oxford Studies, by John Richard Green, edited by Mrs. Green and Miss K. Norgate. pp. 302. Macmillan Co. \$1.50.

The foundation of Mr. Green's great contribution to historical study was laid in his absorbing interest and clear imaginative grasp of local history. Oxford appealed to him as mother town of body and mind, and one of his dreams, interrupted by illness, and ended by his early death, was to put its chronicles in clear and interesting order. Mrs. Green has introduced and edited the material which he gathered and completed for this purpose. It is finished in regard to the early history, and the chapter on Oxford in the eighteenth century is complete and full of local color and delightful glimpses of the life of the times. Aside from its personal and local interest, the book is of high value as a contribution, by a master hand, to the history of England as centered in one of its most remarkable towns.

Musings by Camp-fire and Wayside, by William Cunningham Gray. pp. 337. Fleming H. Revell Co. \$1.50 net.

Readers of the *Interior* have become familiar with these papers on nature and life, now, alas, ended by the death of the writer. Dr. Gray was a man of intense life and wide experience, of tender heart and deep spiritual affections. He had the salt of a humor which was usually genial, but occasionally grim.

These papers speak of the forest, of wide travel, of independent and unconventional thought. They are thoroughly American, and show their author at his genial best. Among them are interesting chapters of observation and experience in Alaska.

The Mind of a Child, by Ennis Richmond. pp. 176. Longmans, Green & Co. \$1.00 net.

Chiefly an endeavor to summarize in popular form the ethics of marriage and parentage. An English teacher points out the dangers of the "barrack system" of education, and calls for the loving and reverent disciplinarian in the home. It is a plea for continuity in education; the school is not to blame, for it is only part of the system. The book is filled with healthy criticism of the cowardice of parents in surrendering their natural claim as educators wholly to experts.

The Wild-Fowlers, by Charles Bradford. pp. 175. G. P. Putnam's Sons. \$1.00 net.

A book for lovers of duck shooting and kindred sports, full of the atmosphere of open places and the shore. Contains many character sketches and suggestions for successful handling of guns and boats. Prettily illustrated.

Literary News

The latest request to translate Booker Washington's Biography comes from an Arabian.

It is now "Doctor" Agnes Repplier by grace of the University of Pennsylvania, which made her a doctor of literature on Washington's Birthday.

A manuscript work of Martin Luther, hitherto unknown, made up of theological treatises written in Latin, has been found in the library of a deceased Russian prince.

Immediately above the bust of Sir Walter Scott in the Poets' Corner of Westminster Abbey will now be found a memorial of John Ruskin in the form of a bronze medallion.

Mr. Gilbert Parker has dramatized his novel, *The Right of Way*, and is now negotiating for its production on the stage. Richard Mansfield is favorably considering the part of "Charley Steele."

When a noble poetic drama meets with such eager demand on the part of the public as *Ulysses*, by Stephen Phillips, we need not doubt that Americans appreciate real literature. The Macmillan Co. announces that the first edition was exhausted within ten days of publication.

The *London Daily News* has once more changed its proprietorship, the whole of its shares being now in the hands of Mr. George Cadbury, well known as a thorough-going Quaker and a prosperous cocoa manufacturer, and the teacher of one of the largest Bible classes in the world.

It pays to have "them literary fellers" in power. President Roosevelt's decision in the Schley-Sampson controversy, Mayor Low's speech of welcome to Prince Henry of Prussia, Secretary Hay's eulogy of President McKinley all indicate a practiced power of expression which makes Americans proud.

Houghton & Mifflin's spring bulletin promises among interesting new publications: a biography of John Ruskin, by W. G. Collingwood, his private secretary; *Social Salvation*, by Washington Gladden; *The Physiological Aspects of the Liquor Problem*, an important work in two volumes embodying the investigations of the "Committee of Fifty"; *New France and New England*, by John Fiske; and new stories by Kate Douglas Wiggin, Arlo Bates, Mary Hallock Foote.

Mr. George Perry Morris, a member of our editorial staff, has lately contributed to the *Review of Reviews* character sketches of Edward Everett Hale, D. K. Pearsons and President Eliot of Harvard University. The latter appears in the March number. The article is fresh in its treatment of the man's career, since aspects of his life other than his record as an educational reformer are con-

sidered. His prose style, his rational, terse eloquence, his fundamental Puritanism and his vital religious spirit are praised, and, in short, he is treated as a human being who by reason of his long, arduous influential career should be better appreciated by the American public.

In a Book Room

"What a fascinating room!" so we had said every day as we passed the attractive windows of Houghton & Mifflin's new Book Room on our way from the Subway to Beacon Hill. As the passer-by pauses to look at original drawings of Audrey, or to admire the beautiful *éditions de luxe* alluringly displayed, he catches a glimpse of a delightfully bookish interior, lit by fire-light, and furnished like a gentleman's private library. It is so far from the commercial that it is no wonder that in these first weeks of its newness people hesitate to go in. It seems like an intrusion—especially if the luckless book-lover happens to be so nearly at the end of his month's salary that purchasing is out of the question. But a courteous welcome always awaits the chance caller. This is not a shop, but a display room, a rendezvous for literary folk, a witness of the place of a Boston publishing house in American *belles-lettres*.

If the room is fascinating from without, it is entirely satisfying from within. Its appointments and its decorative scheme have a simplicity and dignity which are the acme of good taste. Books line the walls and form the chief adornments and furnishings. Look at these sumptuous leather bindings—their rich colors glow like gems behind the leaded glass doors; or turn to the open bookcases with their varieties of cloth bindings.

But the mere outer beauty is soon subordinated to the thought of what these volumes represent. There are various editions of the great New England poets and prose writers. Longfellow, Lowell, Holmes, Whittier, Emerson, Hawthorne, Higginson, Harte, Aldrich, Stowe, Fiske—all of these were introduced to the world of letters by this house. Here is a smaller bookcase devoted to thin volumes of verse by some of our sweetest modern singers, E. R. Sill, Edith Thomas, Louise Imogen Guiney, Lizette Woodworth Reese, Josephine Preston Peabody. One cannot mention a tenth of the famous names on volumes of history, biography, sermons and philosophy.

Let us follow our guide into a little private room. He points out precious first editions, elegant "sets," beautiful "large paper editions," and, most interesting of all, the choice limited editions which are the latest triumph of the Riverside Press. There is nothing showy or ornate about these special books. The bindings are simplicity itself. But how the true book-lover will exult in the fine paper, the clear-cut type, the choice illustrations, making altogether noble specimens of the book-maker's art. The fact that editions are usually limited to 300 or 500 copies enhances their value. Many were the disappointed ones who discovered that the *édition de luxe* of Thoreau's essay on Friendship, one of the earliest to appear, was exhausted before publication. The famous French classic, *Voyage Autour de ma Chambre*, with its graceful French decorations, is a notable example of letter-press work.

We saw two or three of the new books that are still in the making—a complete edition of the Poems of Edward Rowland Sill, which will appeal to the inner circle of verse lovers, and a quaint issue of Raleigh's *Last Fight of the Revenge at Sea*, in old English broadside type, with an elaborate title-page. The printing is hand press work, and it is not surprising that each of the limited 300 copies will bring \$6. Americans are coming to appreciate fine and costly printing, and it is one of the hopeful signs in the world of literature and art.

A. L. B.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Authorities as to Men's Clubs

Will you kindly inform me to whom to apply for information about Men's Clubs in connection with Congregational churches—the most successful ones in operation? Also, the names and addresses of the New England officers of the Brotherhood of Andrew and Philip.

P. A. S.

Rev. E. W. Phillips, pastor of Hope Church, Worcester, Mass., is New England secretary of the Brotherhood of Andrew and Philip. As to Men's Clubs, fine ones are connected with these churches: Pilgrim of Dorchester, Mass., Dr. W. H. Albright, pastor; Kirk Street of Lowell, Mass., Dr. G. E. Martin, pastor; Appleton, Wis., Rev. F. T. Rouse, pastor; First of San Francisco, Dr. G. C. Adams, pastor; First of Oakland, Rev. C. R. Brown, pastor. The Lowell club was organized by Dr. W. A. Bartlett, now pastor of the First Church, Chicago, and the Appleton under Rev. John Faville of Peoria, Ill.

delight to seek truly needy fields, this consideration for the work of others does not protect them from the annoyances and difficulties of a selfish sectarianism.

There has never been too much home missionary work in this state. We need good men, who will find good hard work, not unlike work in the East, but doubtless more competition. But before a minister comes West to take advantage of opportunities referred to in the article mentioned, he would do well to ask, How many of the ablest Congregational ministers of the state came here on such a proposition? How many of them now here are willing to take hold of such a prospect without aid from the C. H. M. S., provided they have no other resources on which to depend about the time the tenth church is being organized to "supply a long felt want" in the town of 1,000 or 1,200 people?

The much needed church comity may come some day, but it is not here yet, to make possible the starting of much home missionary work on a self-supporting basis.

Colfax, Wn.

G. H. NEWMAN.

understanding of the considerations involved in modern textual criticism. But if none of these, or others of us, who can lay no claim to scholarship, are not the ones included in this fine phrase, "intellectual imbecility," who are the wretched conspirators or miserable offenders that are bringing the church into this pitiable plight? Perhaps Dr. Boynton will explain. If he cannot do that, maybe he will apologize.

For one I resent the imputation of "intellectual imbecility" as applied to the church at this time, or indeed at any time. Since there has never been a generation or century in its history without the exhibition of great minds and great services, I cannot submit to this impeachment without protest.

Let us commend scholarship if we will, but in so doing let us not asperse the living or the dead by charging them with imbecility.

W. H. ALBRIGHT.

"Stop That Man"

In *The Congregationalist* of Jan. 25, on the page given to the State of Washington, under the above heading is set forth a more ideal condition of missionary work than seems really to exist as yet in this region. The conclusion must be drawn from the article that in the State of Washington and northern Idaho there are communities without the "gospel, or [with] at least no intelligent gospel," which offer men of ability the opportunity of missionary work in fields that soon would be self-supporting.

Possibly there may be some such field in this growing section, but if there is such a place today, how long would it remain such, after some one had started a promising Christian work? The following statement better represents the real condition. "Six towns with a population from 100 to 300 had two churches each. Three of these churches had a membership of two, four and five, respectively, the largest thirty-six, the average fifteen. One small village, with about 200 population, had four struggling church organizations. Fourteen towns, ranging in population from 400 to 1,000, had forty-five Protestant churches. Eleven of these forty-five churches had a membership ranging from two to ten. Only two of the fourteen towns showed a membership of 100, the average membership of thirteen of these towns was twenty-five."

The above extract from statistics gathered a few years ago represents the condition of the missionary work in the state today. Had these fields been left to the "choice man" from the East, or from the West, he could, in a short time, have built up a strong church, fully supplied the religious needs of the community, erected all buildings needed, and that, too, without aid from any one outside the people served by his labors. But who is able to protect a man or a church in its work in a given field? That he is a man from the "university," or anywhere else, with the "best training, the best head, and the best heart," will in most instances give him an advantage in the competition, and these qualities should count for more than they do in many instances, but these things will not save him and his missionary work from the ravages of sectarianism any more than will the "best" grit, the "best" cheek, and the "best" stomach.

While it can be said to the credit of Congregationalists that they will not enter fields already well supplied with churches, and

"Intellectual Imbecility"

In editorial comment on the visit of Dr. Boynton to his former charge in this city you quote him as giving utterance to the following sentence: "Sometime the church will appreciate the toil and sacrifice of its scholars, who are trying to save it from intellectual imbecility."

Disclaiming any desire to be captious, or to start a controversy, I nevertheless feel impelled to offer an objection to this form of statement.

We were exhorted on Monday morning at the Ministers' Meeting to exercise the "courage of silence." Some of us have been doing that; we have bitten our lips until they have bled for the sake of peace in the family. There is a time, however, when patience ceases to be a virtue and silence becomes rank cowardice.

To let this sentence of Dr. Boynton go unchallenged would be cowardice in me, feeling as deeply moved as I do about it.

If the late pastor of Union Church meant merely to compliment modern scholarship, he could have phrased his commendation in such way as to have avoided the mischievous inference to be drawn from his statement.

I am not a scholar in the sense in which Dr. Boynton employs that term. Am I therefore to be dubbed an "intellectual imbecile"?

If all the modern scholars were dead, we should still have the Bible, and the Protestant right to interpret it, according to the measure of our capacity and common sense. Would it be imbecile, because unscholarly, in the sense in which the term is here employed? Where does this rhetorical declaration place the thoughtful men and women who lived before these scholars were toiling so arduously to save the church from "intellectual imbecility." Was there no scholarship worth considering until this present generation?

Admitting there never has been scholarship worthy of the name until the present time, what must be said of the multitudes of sensible men and women, who never laid claim to learning and scholarship, but did read and interpret for themselves the Word of God. Are they all to be counted intellectual imbeciles? Dr. Boynton would be the last to cast such a reflection on the godly men and women who have served the church in other ages, or on those who are still serving it, without any pretense of critical acumen, or

Is The Congregationalist Unchristian

I renew my subscription, but I must do it with a decided protest against the persistence in the policy begun under personal ownership of exclusion of all articles of a conservative stripe, at least as far as I am able to prepare them, and some others, too. Under personal ownership I always felt it was unfair to ask us to keep seeking subscribers and still reject articles out of agreement with the opinions of the editors. But now that the paper has become the property of a denominational society, and become the organ of the denomination, not of one party in it—though that may be the larger one—it is more than unfair; it is unjust. It makes the paper partisan in an unchristian sense.

J. R. T.

[Our correspondent labors under a misapprehension. We refuse to be classed as partisan, or as opposed to the party in the denomination to which he professes to belong. We are as willing to print conservative articles, supposing that these refer to theology, as others, and have often solicited them. To publish articles which have no public interest simply to gratify the desires of writers to make their views known as champions of a party would not serve the denomination. The protest of J. R. T. illustrates the temper in which a theological article ought not to be written.]

Installing Officers

A rather novel service was held, Feb. 16, at Second Church, Toledo, O., installing the church officers for the year. The remarks, Scripture reading and prayers related to their several duties. The deacons, deaconesses, trustees, finance committee, clerk, treasurer, ushers and moderator were then pledged to the faithful administering of their various responsibilities. Rev. C. M. Burkholder is pastor.

The church of Honeoye, N. Y., also held a consecration and installation service for its newly elected Sunday school officers and teachers. The pastor, Rev. W. C. Burns, preached on Christ's Estimate of the Child. A consecration hymn was sung. A covenant pledging regular and punctual attendance, diligent lesson study and loving interest in scholars was recited by officers and teachers. Mr. Day, the venerable pastor emeritus, offered a touching prayer. The service was unique, impressive and valuable in emphasizing the importance of the teacher's work.

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; Evan Thomas, Essex Junction; C. R. Seymour, Bennington; C. H. Smith, Pittsford

The Essential to Permanent Religious Work

The need of an organized church in a community, however small, if religious services of any kind are to be long maintained, is demonstrated again and again in places where work has resulted in some form of organization that has stopped short of a church. No substitute can be found as a rallying point for Christian forces.

Young People's Work

To kindle fresh interest in the religious life among young people, to help them to more distinct ideas of its principles and activities and a firmer conviction of its reality and the supremacy of its claims, to make clear the thought that the religious life, properly conceived, involves participation in the great activities for the elevation of humanity and the salvation of the world, and to bring the church and young people into closer and more helpful relations with each are problems to the solution of which much earnest thought is given in different parts of the state.

Wisely directed activity along these lines is a notable feature of the enterprising and vigorous ministry of Rev. J. L. Sewall at St. Albans. The Christian Endeavor Society has been, by its own action, transformed from a separate organization into a department of the church. The Christian Endeavor meeting has been dropped, and the revised pledge commits the members of the department to the support of the midweek service of the church. The officers and committees are appointed by the church for such terms of service as the church may vote; the work of the department is done under the direction of the pastor and such other church officers or com-

mittees as the church may determine; and reports of work are to be made to the church annually, or oftener if requested. The change is in no sense intended to be an abandonment of the Christian Endeavor ideals and methods, but rather an effort to realize them more perfectly. The department will retain fully its fellowship with other societies in county and state, and also the Christian Endeavor name.

A leading feature of a recent well-attended fellowship meeting in St. Albans was a conference on Young People's Work, led by Mr. Sewall. The discussion covered the needs and difficulties of this important part of church work and some of the latest measures that have proved helpful. The address of Rev. C. E. Ebermann in the evening was both illuminating and inspiring. The program of the day included a Ministers' Meeting and a conference of workers in the neighboring auxiliaries of the W. H. M. U. The churches of Franklin County were well represented.

At Essex Junction the Endeavor Society has been reorganized, with important changes. The pledge has been simplified, the number of committees reduced to two—the general and social—and the names of all those who had ceased to be active were dropped. The duty of the social committee is sufficiently explained by its name. The general committee assists in the work of the church among the young people and has full charge of the Sunday evening service. Its members select topics, prepare programs, provide music and, if they choose, may invite an outside speaker to present some special subject. Except at devotional meetings voluntary participation by the members is not expected. The Sunday evening service, under the present arrangement, is not primarily for the young people, but provided by the young people for everybody. The Christian Endeavor name, fellow-

ship and, it is hoped, spirit and purpose are retained.

The Young People's Alliance of the First Church, Burlington, recently substituted for the Christian Endeavor, has been described in detail in these columns. The new arrangement is proving satisfactory. The pastor, Rev. G. Glenn Atkins, is now delivering a series of brief expository addresses on the Apostles' Creed. At the College Street Church two new organizations among the young people have just been formed—the King's Sons and Daughters and the Mission Circle. The pastor, Dr. G. H. Beard, is delivering a series of nine addresses to young men at the four o'clock vesper services, under the general subject Talks with Young Men About Themselves.

At the highly successful convention of the Golden Rule Union, lately held at Randolph, several local and neighboring clergy made stirring addresses. Rev. G. E. Ladd gloried in the interdenominational feature of Christian Endeavor work, Rev. Wilmond Warner emphasized consecration as the central thought of C. E. workers, and Rev. W. E. Mann made an earnest plea for the maintenance of the pledge as it now stands. Rev. C. E. Ebermann, in one of several inspiring addresses, said that one of the most important features of the nineteenth century was the epiphany of the young people. ESSEX.

Orleans County in Mission Work

Rev. W. P. Clark of Samokov, Bulgaria, recently completed a lecture tour among the churches of this county. The nineteen churches of this conference have undertaken the support of Rev. Robert Thompson and wife, stationed at Samokov, Bulgaria, and have thus far raised about \$400, half the required amount. M.

In and Around Chicago

A Radical Position

Rev. W. H. Walker, pastor of the Wilmette Church, in a sermon occasioned by the looting of the savings bank in Detroit, took the ground that the business done on the Board of Trade is dishonest, and that those who engage in it are gamblers and robbers. He believes that all speculation is sinful, that it is an attempt to get something for nothing, and that money obtained in this way is obtained wrongfully. Some of the statements, as reported, seem strange. Probably they were qualified by what preceded or followed them, for Mr. Walker does not frown upon legitimate enterprise, nor would he deny that the receiving and selling of grain on commission is as legitimate as any other kind of business. It is the attempt to corner markets which Mr. Walker criticises, although in doing this he seems to have been somewhat radical in his statements.

Educational Week in Chicago

This week there have been two gatherings of educators of great importance. The meeting of the Superintendents of Schools has been in the Fine Arts Building, that of the Association of American Universities in the University of Chicago. The subjects discussed by the superintendents have been very practical, as they naturally would be when such men as Prof. G. Stanley Hall, Dr. A. E. Winship and Hon. W. T. Harris take part in them. Prof. D. L. Kiehle of Minnesota suggested in a paper, which on the whole

seemed to meet with general approval, that women should be trained in the kitchen or taught to cook before entering upon a course in Greek, that, in view of the opportunities now offered them, women are in danger of becoming over-educated or of neglecting a training in domestic economy which they ought never to fail to secure.

Dr. Winship put himself on record as opposed to the re-examination of teachers already in service, on the ground that such examinations are of little value. On the other hand, Superintendent Cooley of Chicago favored them as the only means by which the standards of school work can be kept up. Prof. W. W. Stetson of Maine, in speaking of his work and of the excellence of his teachers, mentioned incidentally that their average salary is \$38 a month. This called forth a question from Miss Margaret Haley, who has been interested in securing an increase of taxes in Chicago in order that there may be more money to spend on the public schools, first as to the fact and then as to whether these teachers actually support themselves on their salaries or give their services for the sake of charity and philanthropy. The answer was that not only do they teach for this sum, but "are so busy attending to their duties that they don't have time to talk about it much." "They are, in fact, native born, Simon pure Maniacs, who have so much patience and sympathy and interest in their work that they never think of the small salary."

Dr. W. T. Harris expressed grave doubts of

the wisdom of employing biological reasoning in educational theories. What the child needs is fresh air and light rather than theory. He discounted Max Müller's theories drawn from considering the evolution of animals and plants. Professor Hall declared the biological theory, or principle, the greatest thing in modern education. Another question of no little interest was, How to get rid of inefficient teachers. No one seemed to know. One man would sit up nights with them to instruct them and thus render them efficient, another would send them to the next town, another would turn them off without delay lest through mistaken kindness the schools be injured. The gathering was largely attended and enthusiastic.

At the Universities Association fourteen of the larger universities were represented. The discussions were chiefly those which concern the management of universities and the kind of work they should specially encourage. In discussing research it was said that care should be taken to discriminate between that which is genuine and that which is not, and that the work the university should favor ought to be in fields which have not hitherto been investigated. It may be added, though not as belonging to a report of either of these educational gatherings, that Professor Loeb of the university has received an appropriation from the Elizabeth Thompson Fund, to enable him to push still further his investigations in artificial parthenogenesis.

Chicago, March 1.

FRANKLIN.

Missouri

Consulting State Editors: Rev. Messrs. C. H. Patton, D. D., St. Louis; J. P. O'Brien, Kansas City; H. P. Douglas, Springfield

St. Louis Opinion on Dr. Bradford's Letter

At a recent meeting of the St. Louis ministers the entire hour was devoted to a consideration of Dr. Bradford's letter to the churches. The reading of the missive was followed by a frank discussion of its main positions. As to benevolences, dissatisfaction was expressed over the apparent reluctance of certain societies to yield to the overwhelming opinion of the National Council; and the suggestion was made that it may be necessary for individual churches to take such action as may convince our boards that the churches are in earnest in their desire for the unification of our benevolent work.

The Standard for Ministers

As to maintaining a high standard of scholarship for ministers, the general opinion was that Dr. Bradford has put the case none too strongly; that, if necessary, we should hold fewer points in our home missionary operations and man them with ministers thoroughly equipped, intellectually and spiritually, to represent our Congregational ideals to the world. The entire encyclical met with hearty approbation and was regarded as a timely utterance. The question of the new evangelism will be brought up at the state meeting in April.

From Kansas City

The call of Dr. Hopkins to Williams College is about to remove another of that group of stalwart men of God who, after Drs. Post and Goodell, have stood for the strength of Congregationalism in the state. Dr. Stimson went to New York, Dr. Adams to San Francisco, Dr. Sutherland to Detroit, Drs. Evans and George to Montreal. Later, the one was called to heaven and the other to Chicago. Strong men have taken their places, but the impending removal of Dr. Hopkins recalls vividly the days when with Drs. Bushnell and Wray they presided as the unmitigated bishops of the Southwest.

What his resignation may mean to Kansas City Congregationalism it is too early to discover. During his twenty-two years at First Church he has rested secure in the affection of a strong membership, and his power has been put forth in the civic life and philanthropic work of the city, until he is in reality the dean of the ministerial body and has established a name not to be forgotten.

In general, churches are prospering. Ivanhoe Park is about to call a pastor, Clyde is in the midst of an evangelistic campaign. It is rumored that Westminster intends to build in Hyde Park. In Sunday school circles an organization of officers and teachers has been effected, and a representative body, including a delegation of pastors, was entertained at supper, Feb. 17, by the Westminster Church, after which the first and a successful meeting of the conference was held.

Around the State

Last September the English churches of Bevier and New Cambria secured as their pastor Rev. H. M. Evans. He was born in Cardigan, Wales, and was educated in private schools, in the University College of South Wales and the Memorial College at Brecken.

He came to America in 1893, and after four years of ministerial service entered Chicago Seminary, graduating in the spring of 1900. After a year and a half at Whiting, Ind., a suburb of Chicago, he came to the English-Welsh communities of Macon County. In addition to his regular work at New Cambria



REV. HOWELL M. EVANS

he speaks for the Welsh church, and has established three preaching stations in the country. Fifty members have been added to the two churches. A beginning has been made in raising funds for a much needed church building at Bevier, and Mr. Evans is securing a commanding position in all this region.

Some forms of evangelism may have lost power, but the revival in Australia and spiritual movements in our own country suggest that the world is still open for evangelizing, as for teaching and training. A number of towns in northern Missouri—Cameron, Kid-

der, Hamilton, Breckenridge—and the city of Hannibal have been stirred by revivals. Our churches at these points have been in the movement, with accessions and a quickened membership resulting.

At Brookfield healthy spiritual life is developing among the young people, and the church is making substantial progress under the leadership of Rev. T. E. Watt, who, in addition to his regular work, is forwarding a mission enterprise in South Brookfield.

Rev. C. S. Baird is slowly solving the difficult problems of the church at Hannibal. During the past nine months he has been helping a Sunday school mission field in the southwest part of the city. The work has outgrown its accommodations, and when spring opens a small building will be erected, for which most of the funds are in hand.

J. P. O'Brien.

In the Southwest

This corner of the state can report progress. Within three months successful series of meetings have been held by Evangelist Rowland at Carthage, Neosho, Pierce City and Aurora. A special blessing has come to several churches with the visit of Rev. J. H. Harwood of California, formerly home missionary superintendent for Missouri and one of the fathers of Congregationalism in this region. Dr. Harwood conducted the Week of Prayer services with First Church, Springfield, assisting also in meetings at Pilgrim, and at Pierce City and Aurora. His aid was especially timely, owing to the absence of pastors from some churches and acute local problems in others.

Especially noteworthy is the splendid revival of interest and prosperity at Pilgrim

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Church, Springfield, under the inspiring leadership of Rev. John Brereton, amply justifying the extra support which the Home Missionary Society has put into the field. About twenty have been received to the church, mostly young people, but including an ex-mayor of the city, now past threescore and ten. The uncompleted tower of the building has risen a story higher to receive a valuable memorial bell. A fellowship service was held, at which a large delegation from the First Church gathered to rejoice with the Pilgrim community, and to hear addresses by Dr. Harwood, President Fuller and Rev. H. P. Douglass.

Joplin, which some months ago suffered the almost unprecedented loss of its fine new stone building by the undermining of the treacherous zinc field on which it was built, has taken heart and secured a more central and expensive site, Rev. Paul Brown raising \$2,000 outside of the parish. Pierce City is about to rebuild so generously as to make practically a new church.

First Church, Springfield, has undertaken services in the property of the former Central Church, and bids fair to rally much of its scattered constituency. Beginnings of institutional work are being made by securing a free kindergarten, and establishing two boys' club, one exclusively for newsboys. Committees of the Christian associations of Drury College are co-operating helpfully by directing students' energy into these and similar avenues of service. Rev. J. P. O'Brien recently spent a week in pushing the Sunday school interests.

The religious life of the college reached a splendid climax through the impulse of the Day of Prayer. The addresses were by President George of Chicago Seminary. Feb. 19 was made a red letter day by the visit of Prof. F. K. Sanders of Yale, who lectured in the chapel on the Old Testament Prophets, and held personal conferences with students in the interests of the ministry. In the evening the new Pearson Science Hall was informally inaugurated by a reception at which Professor Sanders gave his inimitable recital of the Folk Songs of Southern India. H. P. D.

A Southwestern Jubilee

During the week of April 20 First Church, St. Louis, will celebrate its fiftieth anniversary. As this is also the jubilee of Congregationalism in the Southwest, the State Association will be held with this mother church the same week. Preparations are under way, both by church and association, to make the occasion notable. A leading feature will be the bringing together of the survivors of the original Home Missionary Bands of neighboring states. The attendance of a number of prominent speakers from abroad is assured. P.

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The Business Outlook

Spring business is large in volume and few manufacturers or merchants are to be encountered who do not express satisfaction and confidence in the entire situation. Not only is the volume of business which is being booked large, but the price level is likewise for the most part satisfactory. This too in the face of inclement weather conditions; the latter have helped retail trade, especially in rubber goods and boots and shoes. The reports being received from practically all sections of the country are cheerful, and it is a source of congratulation that from the South come advices showing great improvement in tone and in collections, ascribable to the bettering situation of cotton and of cotton goods. The spurt in this direction was overdue, but now that it is here it bids fair to make up for lost time.

The situation in iron and steel continues the marvel of the industrial activity of the United States and is proof conclusive of the extraordinary prosperity of the American people. The entire production of pig iron has been already contracted for far into next summer; indeed, many companies are booked to their fullest capacity up to next fall. It is not strange therefore that prices for iron and steel and their products should be extremely firm. In Boston the wool market is rather quiet, the mills seeming to be well supplied with wool and little disposition shown to speculate in this staple. Copper is a trifle stronger and lumber is active and in the East, at least, high prices prevail. Building materials and hardware generally are also moving into consumption in large volume. Cotton goods appear to be greatly diminishing in supply, and with the demand active a possible crisis may develop in the near future.

Railroad earnings, with few exceptions, continue to show gains in spite of the fact that current figures are compared with the extraordinary totals a year ago, constituting another proof of the abundant prosperity in the land. The money market reflects easy conditions, although as we approach April 1 a hardening tendency is to be expected.

The Tuskegee Negro Conference

BY REV. H. H. PROCTOR

The eleventh was the best of all. Over 500 workers came from their schools, and twice so many farmers from their fields. The first of the two days was spent in hearing the farmers tell how they had secured their homes. Their simple talks were full of thrilling incident, deep pathos, and often genuine native eloquence; their struggles had been accompanied with hard economy and heroic sacrifice. As I looked down upon the earnest faces of these plain men from the fields I felt that though they had no past they were sure of a future. They were meeting the conditions of permanent success.

The simple declarations of the conference were adopted with a will. They declared for the ownership and proper cultivation of the soil, the improvement of the public schools, public instruction in agriculture, the dignity of common toil, good roads, and that the progress of the race in essentials was encouraging; they were "Booker Washingtonian."

"How can we make our schools more useful to both races?" was the question Mr. Washington put before the workers for discussion the second day. They answered in extempore talks which showed that they had given much thought to the question. The general feeling was that the time had fully come for greater effort to get the Southern white man practically interested in the colored schools. At the same time it was recognized that if the schools did faithful work in elevating one race they would be of mutual service to both.

Two persons attracted special attention—

one was Mr. Washington's early teacher, and the other the returned representative of the school, who had been to Africa to conduct the experiment of cotton raising under the German government. A returned missionary from Africa presented the school with a heathen battle-axe.

But the most inspiring thing about the conference was the Tuskegee school, which is in ever expanding touch with its local environment. And the most inspiring thing about the school is Booker Washington, of whom it may be said as of Moses—he is "mighty in his words and works."

Record of the Week

Calls

ANDRUS, J. COWLES, Saugerties, N. Y., is called to Enfield, Mass., not Smith's, as stated last week. Accepts.

BISSELL, SHELTON, Yale Sem., to Verona, N. J. CASE, ALDEN B., superintendent Cal. Spanish Miss. Society's work, interdenominational, to become general missionary among Spanish-speaking people in Cal. under the C. H. M. S. Accepts.

CAUSEY, GEO. W., Roberta, Ga., to Society Hill, Pine Level. Accepts.

DODD, ARTHUR C., to remain another year at Rialto, Cal.

DORMAN, WM. W., formerly pastor of the United Presb. Ch. of Quincy, Mass., to Holbrook. Accepts.

FAIRBANKS, C. G., to Dawson and Tappan, N. D., where he has been supplying, for a year.

FITCH, CHAS. N., Milbank, S. D., to S. Kaukauna, Wis. Accepts.

GEARHART, CHAS. D., Newman's Grove, Neb., to Annawan, Ill. Declines.

HALL, JOHN C., Sutton, Mass., to Bethany Ch., S. Portland, Me.

HOLLISTER, FREDERICK M., lately of Danbury, Ct., to Cadillac, Mich. Accepts.

HOLMAN, DAVID A., lately of Big Prairie, Mich., to Freepoint.

MCALLISTER, FRANK B., Bedford, Mass., to Norwood. Declines.

MCDONALD, JOHN J., Berlin, Vt., to N. Dighton, Mass. Accepts.

METCALF, ARTHUR, Lake Linden, Mich., to Garnett, Kan. Accepts.

PARKER, CHAS. L., Standish, Me., to resume work of the Me. Miss. Society. Accepts.

PORTON, JOSIAH, Bangor Sem., to work for Me. Miss. Soc. in the vicinity of Ashland and Masardis.

ROBERTS, OWEN W., North Branch, Minn., to Campbell. Accepts.

ROOT, BENJAMIN F., to Waterbury, Ct.

STEELE, WM., to Courtenay, N. D. Accepts.

STEVENS, J. MERLE, Pacific Ch., Chicago, to Waveland Ave. Ch. Declines.

TRIPLETT, HARRY M., Alinsworth, Neb., to Springfield. Accepts.

VALLENTYNE, JAS. W. (M. E.), Buffalo, Minn., to Marshall.

VAUGHAN, STEPHEN, Lewiston, Me., to be general pastor for Home Miss. churches in southern Mich. Accepts, and will reside in Grand Rapids.

YOST, ROBERT, Cortland, N. Y., to St. Mary's Ave. Ch., Omaha, Neb. Accepts.

Ordinations and Installations

BARRETT, S. ALLEN, rec. Florence, Mass., Feb. 26; speakers, Rev. Messrs. Peter McMillan, A. B. Bassett, E. G. Cobb, and Dr. H. T. Rose.

BELL, HARRY E., o. Ann Arbor, Mich., Feb. 24.

STEELE, WM. (Presb.), rec. as Cong'l minister, Courtenay, S. D., Feb. 11. Parts, Rev. Messrs. V. H. Ruring, E. E. Saunders, E. S. Shaw, M. W. Williams, G. J. Powell and E. H. Stickney.

Resignations

DALTON, JOHN J., Valley City, N. D.

FORBES, FRANK S., Santa Barbara, Cal., closing a four years' pastorate, to become field agent for McKinley Boys' Home, Los Angeles.

GLEASON, CHARLES N., Patchogue, N. Y.

GRAHAM, WM. H., Society Hill, Pine Level, Ga.

MCDOWELL, HENRY M., Norwalk, O.

MAIR, WM. M., Garrettsville, S. D., withdraws resignation at the unanimous vote of the church and a protest on the part of the community.

REIN, ROBT., Genoa, Neb.

Dismissions

HALL, JOHN C., Sutton, Mass., Feb. 18.

HOWKINS, CHAS. W., Veazie, Me., Feb. 19.

Churches Organized and Recognized

ADDINGTON, I. T., rec. 19 Feb.

COURTENAY, N. D., rec. 11 Feb.

HAVENHILL, MASS., Zion Ch. (colored), rec. 19 Feb.

LAKOTA, CLEVELAND DIST., N. D., 16 Feb., 10 members. Rev. C. W. Robinson, pastor.

MCHENRY, N. D.

MOUNTAIN PARK, OKLA., 16 Feb. 15 members.

Continued on page 365.

Mellin's Food

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From Kennebec to Penobscot

Rev. W. G. Mann of Cumberland Mills, Me., recently held a week of forward movement meetings with the church in Skowhegan. The other local churches participated and the meetings were most helpful. On decision day several in the Sunday school made open avowal of their Christian faith. The pastor is conducting the Junior Endeavor and is carrying the children through Dr. W. E. Barton's catechism.

The work at Madison is prospering. The beautiful parsonage built last fall has become the social center of the church and large use is made of it. The last dollar of debt has been paid and the church is rejoicing in its daily prosperity.

Rev. George S. Mills of Belfast, in connection with the pastor of the Universalist church, has just organized a large castle of the Knights of King Arthur for the young boys of their churches and of the town. Rev. E. L. Marsh of Waterville has held a week of services here under the forward movement.

H. W. K.

Deaths

GRIFFIS—In Philadelphia, Feb. 22, Montgomery P. Griffin.

MARTIN—In Hillsdale, Mich., July 21, 1901, Rev. Robert Martin, aged 81 yrs.

OAK—In Garland, Me., Feb. 17, Hon. Lyndon Oak, aged 85 yrs.

OAK—In Garland, Me., Feb. 24, Rebecca C. Irish, age 84 yrs., widow of Hon. Lyndon Oak and daughter of the late General Irish of Gorham.

MRS. MARY A. KEEP

Mrs. Mary A. Keep, widow of Rev. Theodore J. Keep of Oberlin, O., died at the house of her daughter, Mrs. George M. Clark, 460 Dearborn Ave., Chicago, Feb. 15, aged eighty-four years.

The burial of this able and revered woman at Oberlin, on the 15th inst., brings to mind certain long and memorable chapters in the history of Oberlin College, with which the name of Keep has been associated.

In 1834 her husband's father, Rev. John Keep, then pastor of the First Congregational Church in Cleveland, was made president of the first board of trustees. His early espousal of the great reforms which became a leading characteristic of the latter half of the nineteenth century had something to do with identifying this young and vigorous institution with the cause of political freedom and an aggressive Christianity. He gave the casting vote in the board of trustees for the admission of colored students—a great step in advance for that time—and his son Theodore, while a member of Lane Theological Seminary, Cincinnati, headed the famous movement by which a band of students withdrew and went to Oberlin because of the pro-slavery attitude of the authorities at Lane. In 1837, while pastor of the Presbyterian church at Lockport, N. Y., "Father Keep" published a brave sermon on the martyrdom, at Alton, Ill., of Rev. E. P. Lovejoy, the editor of a religious journal, whose press was three times destroyed by a mob, and he himself slain, because of his advocacy of anti-slavery views. These were stirring times, and Oberlin and Oberlin men became so unpopular that in 1839 Father Keep went to England with Mr. William Davis and raised among the friends of freedom there the large sum, for those days, of \$30,000 to save the college from going down.

The Oberlin influence grew, and awakened the sympathies of clear-sighted Christians and fearless philanthropists here and there through the land. Miss Mary A. Thompson, residing in the village of Preble in central New York, a member of a family widely esteemed for sturdy virtues and strength of mind, was attracted to Oberlin to pursue a course of study by the type of piety and philanthropy prevalent there, and in 1841 she became Mrs. Theodore Keep. One who recalls her appearance as a bride has a vivid recollection of the superior intelligence, practical good sense and strong religious character she exhibited, and which commanded the immediate respect of those who met her for the first time. Naturally, therefore, during her husband's pastorates in churches in eastern Ohio, she became eminently useful as a pastor's wife. She is remembered especially for her remarkable success in leading many persons to enter upon the Christian life. In 1868 Mr. and Mrs. Keep took up their permanent home in Oberlin, entering fully into the loving solicitude with which their parents regarded the welfare of the college, and affectionately caring for them in their advancing years. In 1866 President Finney wrote a loving tribute to "Mother Keep," after her death at the age of 84, which was published with a tender memorial by her husband, after nearly sixty years of married life.

A memoir of Father Keep appeared in 1870, after his death in his 89th year, from the appreciative hand of President Fairchild. His son followed him in 1889. The subject of this sketch not only fulfilled the sacred office of Greatheart to these beloved disciples of Jesus, but also during all those years from 1858 to 1890 exercised a peculiar and most helpful ministry to hundreds of young women, who, in seeking an education, found it convenient to board themselves. In Mrs. Keep's thought knowledge should not be esteemed as the exclusive possession of a privileged guild. She was eager to extend its blessings as widely as possible. The wise guidance, the generous sympathy and aid she gave to those with whom she sustained this relation, and her wholesome influence upon their character were beyond all estimate. Her husband, largely devoted to this use for nearly 30 years, was bequeathed to the college to be used for the same purpose. Since 1890 she has spent much time with her children, but her home was in Oberlin till 1897, when she entered the home from which, after a brief illness, she has now passed.

Her daughter Frances died in 1895, leaving a family. There remain her daughter Elizabeth (Mrs. Clark), and

For General Debility

Use Horsford's Acid Phosphate.

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

her son, Mr. W. J. Keep of Detroit, widely known as an original investigator and eminent authority in the iron industry. Mrs. Keep had rare mental endowment, keen logical power and sound judgment, strong convictions, and an unswerving confidence in the triumph of the truth. For many years she was the efficient president of the Ladies' Foreign Missionary Society of Oberlin. She was abreast of the times to the last in watching the fortunes of the colored race, the growth of temperance, the advance of missions, and all the current issues of religious thought which she continually carried on her heart, for which she had labored and prayed, and by a life of frugal self-denial generously helped.

A religion which produces such spiritual enlightenment, such exaltation of character and such fruitfulness of life will not soon perish from the earth.

Boston, Feb. 20, 1902.

A. H. PLUMB.

PERSIS S. WILSON

Died in Mason, N. H., Feb. 7, on her seventy-sixth birthday, Persis S. Wilson. This excellent Christian lady was a native of Marlboro, N. H., the daughter of Luke and Miriam N. Blodgett, educated at New Ipswich Academy and in early life a successful teacher. In July, 1864, she was united in marriage with Deacon Joseph B. Wilson and for nearly forty years has been one of the most exemplary and efficient members of the Mason Congregational church. To superior esthetic taste and exquisite sympathy with nature's floral beauties she added rare grace of manner and unfailing kindness of heart. She read widely and brought its carefully gathered results in enthusiastic concentration to religious work. In her own home, the Sabbath school, the various activities of benevolent service, as well as in support of our great missionary charities she was a model of untiring devotion and gave liberally for every good cause. Her positive, pleasant spirit will be gratefully remembered by many surviving relatives and friends.

D. F. M.

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good reason for
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"Prophylactic" Tooth Brush

Among the Seminaries

ANDOVER

Another new student! He is a special this time, Rev. E. C. Davis of Newcastle, N. H. Every such accession increases our confidence concerning the future.

Recent speakers before the Society of Inquiry have been Mr. Allohin of Japan, Mr. Fairbank of India, Mr. Forman, representing the Student Volunteer Movement, and Mr. Thayer of Portsmouth, N. H., who spoke on Hymnody. Three students are to represent the seminary at the Student Volunteer Convention in Toronto, one being sent by the seminary, the other two by the Lawrence Street Church, Lawrence, and by the church in Barnstead, N. H.

Another social function of the past fortnight was the annual "Bartlet social," as it has come familiarly to be called. This year the occasion was enlivened with a pantomime rendering of Lowell's, *The Unhappy Lot* of Mr. Knott, students and townspeople participating.

Through the kindness of the officials of the Archaeological Institute of Boston the students were invited to the lecture by Walter Lowrie, M. A., on *Sincerity in Religious Art*. Subjects for the scholarship essays have been given out. They are on themes connected with church history, systematic theology, homiletics and practical theology, and admit a wide range of choice.

The gymnasium has been opened, and will be a great boon to seminary men. F. J. L.

BANGOR

Next year's calendar is so arranged that the Christmas holidays will divide the year into two terms. All classes unite for a course in New Testament theology under Professor Ropes. The Seniors and Middlers have a course on the theology of Bushnell under Professor Beekwith. The Senior Class has elected to take a special course in New Testament exegesis under Professor Ropes, in addition to the regular work. Calls for pulpit supply are much scarcer this year than usual, owing presumably to a more settled and satisfactory condition in Maine pastorates. Two students have made opportunities for themselves in the suburbs—Mr. Stewart preaching at Crosbyville and Mr. Heyhoe in the schoolhouse on Stillwater Avenue. Professor Sewall lately gave a reception at his home to the students, faculty and trustees. The new reception-rooms have been formally

ANY ONE CAN

Prove the Value of Scientific Food.

A good straightforward test of food is worth much to humanity. The following is interesting:

Mr. T. K. Durborow of Greenfield, O., says: "After 3 months' sickness with grip I found I had lost 42 pounds, with little appetite and almost no digestion. Wife finally put me on Grape-Nuts and I actually lived on this food, taking it three times a day, and a cup of Postum Coffee at each meal for about four weeks.

When I began I was so nervous and weak that my strength was exhausted even by dressing, and, of course, I was unable to do the work loaded upon my desk, but I hammered away without any tonics or medicines, only my diet of Grape-Nuts and Postum three times a day. I found at the end of 23 days my nervousness gone, strength greatly increased and that I had gained 16 pounds.

Finally, after getting back to good health again I, of course, took on different kinds of food, and, as a change, began using— for breakfast. After a while some peculiar spells began to appear in the morning with deathly sickness and nervous lassitude. I took treatment for biliousness but that did not avail.

About a month ago I gave up the— for breakfast and took on Grape-Nuts again. These morning attacks left me entirely in a day or two and I feel that I have had sufficient evidence of the scientific value of Grape-Nuts as a vitalizing, perfect food, that does not require the heavy work of the stomach occasioned by the use of starchy foods we use so much nowadays."

opened, a reception being tendered by the students to trustees and friends of the seminary. Extracts from letters sent by the alumni in response to an appeal for aid in furnishing the rooms were read and greatly enjoyed. The arrangement and finish of the rooms were much commended. They have been named the Crosby Reception Rooms, in honor of Mr. John Crosby and his father, who have had a substantial interest in the seminary from its beginning.

The missionary committee is trying to secure photographs of all graduates who have served as foreign missionaries, and would welcome gladly any assistance in this undertaking.

The Bond lectures given at the seminary chapel, since their inauguration about fifteen years ago, have been growing yearly in importance and in the appreciation of outsiders as well as the students of the seminary, for whose immediate benefit they were designed. The lectures this year by Prof. G. H. Palmer of Harvard University were more largely attended than any previous course, many of the townspeople being present at every one. Under the general theme, *The Nature of Goodness*, were eight sub-topics. The course was followed by a supplementary address and quiz. P.

Gatherings in Providence, R. I.

Beneficent Church opened its hospitable house to the annual gathering of the State Christian Endeavor Convention on Feb. 20-22. Among prominent speakers from outside the state were Dr. E. F. Hallenbeck, president of the New York Christian Endeavor Union; Rev. C. D. Crane, president of the Maine Union; Prof. Amos R. Wells of the *Christian Endeavor World*; Drs. J. B. Shaw of New York, P. S. Henson of Brooklyn, J. M. Gray of Boston and H. G. Underwood of Korea. Mr. F. H. Jacobs had charge of the chorus singing.

Rev. T. Newton Owen of Bristol has sent out a beautiful Lenten program. The title-page has a dainty illustration of the tree-sheltered stone sanctuary, with the dates 1687-1902 to tell the glory of its years.

On six Sunday mornings Character Building is to be treated. The evenings are to be devoted to New Inspirations from Old Religions. The prayer meetings will be given to studies from the minor prophets. Monday evenings the Endeavor Society will conduct the meetings. A senior catechism class will have weekly sessions on Thursday afternoons at the parsonage, and a junior class on Monday afternoons at the chapel. The entire program is a fine outline of substantial religious work for the Lenten period.

At the February meeting of the Providence Congregational Club Prof. A. E. Dolbear of Tufts College spoke on *The Ether and Its Relations to Matter and to Mind*.

At the union Ministers' Meeting of Providence and vicinity Rev. G. L. McNutt recently spoke upon the *Problems of the Working Man*. His unique experience of three years' fellowship in daily life as a wage-earner has supplied him with a fund of information at first hand and a point of view personally available to few persons outside the class called working men. At an afternoon gathering of ministers Mr. McNutt again conducted an informal but intensely interesting inquiry meeting, answering questions on social science. His visit was a quickening event.

Free Church is successfully using a ladies' orchestra at the evening services. Dr. House has recently been aiding in evangelistic meetings in other parts of the state. F. B. P.

Meetings and Events to Come

BOSTON EVANGELICAL ALLIANCE, Park St. Ch., March 10, 10:30 A. M. Subject, *A Century of Christian Progress*; speaker, C. L. Thompson, D. D., of New York.

NEW YORK CLERICAL UNION, United Charities Building, March 10, 11 A. M. Subject, *How to Tell a "Thou saith the Lord"*; speaker, Prof. Chas. P. Fagnani, D. D.

FOR SINGERS AND SPEAKERS.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman, who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.

"I have a little son who sings in a boys' choir in one of our prominent churches,



and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

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Record of the Week

(Continued from page 362.)

Stated Supplies

GORDON, ROBT., Addison, Mich., at N. Adams, Mass.
 POTTER, EUGENE L., at Percival, Io., during the year.
 POWELL, J. B., Canada (Meth.), at McHenry and Larrabee, N. D.
 RISSEK, HENRY A., St. Paul, Minn., at Hillsboro, Ore., for at least three months.
 SARGENT, ROGER M., Linwood, Neb., at Sedgwick, Kan.
 STUTSON, HENRY H., at Perham, Minn., with a view to permanency.
 TRUSSELL, WM. F., Champlin, Minn., at Tintah for three months.

Personals

BENEDICT, FRANK J., organist of Fourth Ch., Hartford, Ct., for the past 3 years, has accepted the position of organist at the Tompkins Ave. Ch., Brooklyn, N. Y.
 CHAPMAN, WM. J., who has been supplying at Blue Rapids, Kan., goes to Germany for further study.
 MEREDITH, ROBERT R., is still seriously ill in Mexico. Latest advices report that he is steadily failing.
 MORGAN, G. CAMPBELL, will establish his family in Northfield, Mass., this spring, intending to make his permanent home there.

In and Around Boston

Life at Berkeley Temple

A schedule of benevolences touching the great Congregational missionary enterprises has been adopted. A collection of thirty-five dollars was taken in February for the Congregational Church Union of Boston. The policy of the present pastorate, as recently announced, is "to give relief, under the supervision of the pastors and deacons, in cases of need among our own people, and to see to it that by our co operation relief is given in worthy cases not of this parish, but reported to our office by the relief agencies of the community."

The regular attendance at the Friday night prayer meeting has been between 175 and 200 for some weeks past. In her Monday night current events class Miss Frances J. Dyer has been giving lectures on the Tennyson literature bearing on the Abbey pictures at the Public Library. Twenty persons were received into membership at the March communion. A new card catalogue of members and parishioners is being made, including a revision of the church roll and correction of all addresses. Congregations are regularly large, evening audiences surpassing the morning. A social half-hour of an informal character follows the evening services. The new pastor, Rev. W. A. Knight, expresses himself as greatly encouraged by the earnestness of spirit manifested by the people and the num-

GET MAD

When Friends Tell the Truth.

Many people become coffee toppers before they realize it, and would be angry if thus described even by a close friend.

It will pay anyone to examine carefully into whether or not coffee has gained the mastery over them. A coffee toper may suspect that his or her ail is come from coffee drinking, but they will invariably charge the disease to some other cause, for right down in the heart they realize that it would be practically impossible to give up coffee, so they hope against hope that it does not hurt them, but it goes on with its work just the same and the result is complete collapse and nervous prostration, lasting sometimes for years, unless the poison that causes the disease is discontinued.

There are hundreds of thousands of illustrations of the truth of this statement.

Any person addicted to coffee can make the change from common coffee to Postum Food Coffee without trouble provided the Postum is properly prepared so as to bring out the color, flavor and food value. It has a rich black brown color and changes to the golden brown when good cream is added.

The change will work wonders in any one whose nervous system or stomach has been unbalanced or disturbed by coffee.

ber of capable members who are taking hold of the work. The tower study has been renovated and refurnished with rugs and leather covered furniture, the gift of the church, including the Men's Society, the Women's Association and the Endeavor Society.

The Louisiana Purchase Exposition

Last week on Thursday evening a large delegation of prominent business men of St. Louis were entertained, with other guests, at a banquet given by the Commercial Club at Boston. The special object of the meeting was to discuss the plans being made for the exposition of 1903 to celebrate the centennial of the purchase by the United States of territory which has now become eighteen sovereign states of the union. These plans were effectively described by Governor Frances of Missouri and his associates, who fully convinced their hearers of the great magnitude of this coming celebration. Expositions have ceased to be a novelty, but the commemoration of an event which has so greatly affected the character of our country and its place among nations, which has so powerfully influenced the development of civilization for the last century, is not merely of sectional but of national and international significance. It is a means to be used to acquaint the present generation with the history of their country, to foster their patriotism and to weld together all sections into one spirit. St. Louis is taking hold of the work in a manner commensurate with the dignity of the event and its results. It has set apart 1,000 acres for the exhibit, and has raised \$10,000,000. To this amount are to be added \$5,000,000 voted by the United States Congress and large sums appropriated by states for their exhibits. The total amount expended will be greater than that paid in the original purchase, and the exposition promises to exceed in opulence and interest the World's Fair at Chicago and all other expositions thus far.

A. M. A. Field Day

The interest which the ministry takes in our benevolent societies was illustrated by the size and cordiality of the gathering in Pilgrim Hall Monday morning. The work of the American Missionary Association was set forth clearly and eloquently. A more intelligent and comprehensive statement of the Negro problem could hardly be made than that of Dr. Talcott Williams, who closed the discussion.

It was fitting that Dr. F. A. Noble, so long identified with the association, should preside. Mr. C. A. Hull, chairman of the executive committee, spoke upon the economy and efficiency of the administration of this large financial trust. He made a special plea for the support of the association, which is the legitimate responsibility of Congregationalists, however excellent other institutions may be. Its work is for the entire South. Industrial training is not new with it, but was introduced as early as 1867, and seventeen occupations are now taught in its forty schools. Mr. Hull said that the churches of New England are giving to the A. M. A. \$25,000 less than ten years ago. Dr. A. E. Dunning's first-hand testimony to the value of Southern education in home and community life was convincing. Dr. Williams contrasted the problems of the East with those of the Occident, and found hopefulness for the latter. The Negro faces industrial exclusion, and in many sections of the South his opportunity to labor is diminishing. Having been protected by social institutions for generations, he is now suffering from the processes of natural selection. Yet he owns a considerable part of the land of his bondage, and it is a common opinion that if he will turn his powers to his own race he will make for it a worthy place in the nation's life. Our purpose should not be to make industrial castes which operate against equality in the republic, but "to form a more perfect union," and for this redemption came to the world.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.


Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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Maj. Gen. O. O. Howard

Former President of the Congregational Home Missionary Society, writes thus to a friend about a book he had just been reading:

"Huldah Herrick," is this a *nom de plume*? The dialect bothered me. I didn't want her to say "Gawd." Some say God long, and some short, and my prejudging criticism was too severe; for soon as I read on I got into the spirit of the work. It is a graphic presentation of the mountain folk, of their needs and of the remedy. O that I, who have labored so hard for four years to tell people of means the story of the Iona Mountains, could catch Huldah's inspiration and do the task so well! "To recreate and uplift," God grant us the power by Christ's help!

Will you thank the publishers for me?

Sincerely yours,

O. O. HOWARD.

The book he referred to was

GINSEY KREIDER

By HULDAH HERRICK.

A powerful story of life among the mountain whites. It is not a child's book but a dramatic setting forth of the ignorance and also of the possibilities of development under Christian influences of these American Highlanders. 452 pages, with illustrations, \$1 50. To any reader of *The Congregationalist*, \$1.10 net, \$1.25 postpaid.

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